

## Cleland Boyd McAfee

It was with a deep sense of loss that Presbyterian friends heard of the death of Dr. Cleland Boyd McAfee on February 4, at Asheville, North Carolina, after a heart attack, at the age of 77. He had been ill a week.

Dr. McAfee was the fourth son of Dr. John Armstrong McAfee, one of the founders of Park College, Parkville, Missouri, from which he was graduated. He was also a graduate of Union Theological Seminary, New York. After pastorates in Chicago and Brooklyn he became professor of Systematic Theology at McCormick Theological Seminary, Chicago. During the first World War he was director of the religious work of the Y. M. C. A. with the American Expeditionary Forces. In 1924-25 he was Joseph Cook lecturer in many parts of the Near and Far East. In 1903 he became a member of The Board of Foreign Missions of the Presbyterian Church in the U.S.A. In 1929 the Presbyterian Church chose him for its Moderator, "electing him to the highest office in its power to bestow, and knowing full well that it would enjoy a year of excellent administration and vigorous travel under its beloved chief minister." Then in 1930 he was elected secretary of The Board of Foreign Missions, in which capacity he served until his retirement in 1936.

Dr. McAfee received the Ph.D. degree from Westminster College, Missouri, in 1892; the D.D. from Park College, his Alma Mater, 1897; the LL.D. from Tusculum College, Tennessee, 1921; the LL.D. from Hanover College, Indiana, 1929; and the S.T.D. from Syracuse University, 1930. His published works include *Faith, Fellowship and Fealty* (1902), *The Old and New in Theology* (1914), *Psalms of the Social Life* (1917), *The Christian Conviction* (1926), and others.

At the monthly meeting of The Board of Foreign Missions in New York in February, a memorial minute, prepared by Dr. Paul C. Johnston, president of the Board, was read, from which the following excerpts are taken:

"Dr. McAfee . . . early gave evidence of his intellectual as well as spiritual capacity, for he was graduated from college at the age of seventeen. Three years at Union Seminary followed immediately, whence he carried his diploma and his desire to be a minister into ordination. His old school had him for a period of three years as Professor of Mental and Moral Philosophy. Then began, in 1901, the eminent pastorates that led two able churches, and that rose to their fairest heights in the eighteen years he spent in the classroom of McCormick Seminary. Old Chicago's Forty-First Street Church (now the thriving 'First Church') does not forget this leader of singular worth, nor does the Lafayette Avenue Church in Brooklyn — when he followed the foot-

steps of Dr. Theodore Cuyler — neglect memories of this student of the Word, whose clarity of address won him a large hearing for his Lord.

"But it is to be reckoned that his term in the Seminary was his choicest. There he was more than stalwart instructor who stimulated the mind to comprehend the theology whose chair he filled, and who nourished a fondness for the best in his courses in great literature. Beyond that he was still pastor to the men, bringing the wealth of his experience to their disposal, and being careful to know and share their lives, their problems, and their dreams. . . . To the hundreds of us who sat at his feet there it was nothing less than the Providence of God that he should teach and cheer us in those formative years. It has been said that 'education is the communication of truth through the contagion of personality.' Cleland McAfee daily revealed God's truth; he was contagious with the zest of heaven.

"One recalls his music, for his soul was full of song. He not only played the piano well, he sang invitingly, and it is to be supposed that no working parish minister or professor ever knew the Hymnody of the Church more intelligently or more intimately. His own composition, 'Near to the Heart of God,' has solaced and undergirded many a person in sorrow, perplexity, or pain.

"The members of this Board join in sympathy with the devoted wife of the years, Mrs. Harriet Brown McAfee — who in her own right has served so effectively — with the daughters of whom he was so proud, Ruth, Katherine, and Mildred, and with their families. Yet we can do so in no other terms than those of glory. They, and we, have learned that mortal death has no dominion over such a soul, that for us death is 'but a shadow cast by the light on the other side of life,' and that for him there has been an entrance into the Ineffable."

The following is taken from the card sent to friends by the McAfee family after the death of Dr. McAfee:

He had no fear of death,  
For life to him was life that knows no end: —  
Some years on earth —  
Then on to further service  
With his Lord.

He had no fear for us who stay on earth:  
He knew that near the heart of God  
There would be comfort, joy, and peace.  
And, too, he knew that we —  
His family,  
His boys who preach the Word,  
His friends of every race and age and clime —  
Would go on working  
At the task he loved  
Far more than life itself:  
The task of helping build on earth  
The kingdom of our God.

IF ONE be tempted to consider the status of the American Indians as a dead issue, one should study the bills already introduced into the 78th Congress and note the variety of matters that according to legislators need adjustment. The subject matter of such bills ranges from "relief" and "land payments" to the "purchase of certain interests in lands and mineral deposits by the United States from (certain) Nations of Indians." Of these more than fifty bills already introduced, some at least are for the benefit of the named Indian group; but one may wonder why there should still continue the need for such a mass of legislation in regard to so few citizens. Some of this legislation has undoubtedly been stimulated by the ever-increasing budget presented by the Bureau of Indian Affairs, while some may trace its origin to a tardy facing of the type of democracy accorded a small minority of Americans in the "land of the free and the home of the brave," while these same Americans are fighting abroad for that democracy denied them at home.

During the century since federal control of Indian Affairs was instituted there has been developed so intricate a system of management that few, if any, Indian or white, can definitely state where responsibilities are vested and how and why such large sums of money are annually expended from either federal, tribal, or special funds in behalf of the small number of Indians in this country. One will never know the number of Indians who roamed this land during the colonial period. Even now, no definition having been legally made as to the question, "Who is an Indian?" figures vary as to the

Ladies' Aid, Dakota Indian Church — "add their fine qualities to our national heritage"

Photo, F. R. Thorne



## Let Us Look

M. KATH

actual number remaining: in 1934 the Bureau of Indian Affairs gave "234,972 Indians actually enumerated and 93,166 taken from earlier census and estimates." In 1943 the Bureau placed the number at 400,000 including the 32,000 in Alaska.

None of the figures have great validity until one has some standard of measurement as to the amount of Indian blood that constitutes an Indian, and as to who is counted in the roll. The grandchildren of a former Vice-President of the United States are on the rolls of an Indian tribe, as are men and women who can claim but 1/64th of Indian blood. "The mixed-blood Indians, it is apparent," says H. L. Shapiro, Associate Curator of Physical Anthropology, American Museum of Natural History, "not only constitute a very significant portion of the total Indian population, but they will in the near future form the numerically overwhelming part of it. Between 1910 and 1930 they multiplied their number by 51.03 per cent, whereas the full-bloods increased by 2.59 per cent."

As the tide of white settlers pushed the Indians, who had never been accustomed to settled abodes, into limited areas known as "reservations," the federal government set up, first in the War Department, later in the Department of the Interior, a special bureau charged with detailed responsibility for the welfare of the more than 200 tribes or remnants of tribes.

The records show 369 formal treaties made with tribes, though it may be seriously questioned as to how much understanding there was on the part of the Indians as to the pledges they were making or as to the authority of the then leaders to bind their tribes by agreements to continue "as long as the grass shall grow; as long as the waters shall run." The records further show more than 4000 laws passed by Congress through the years to regulate these peoples, in their relations to land, tribal funds, the white people about them, etc. To administer these laws and to care for the ever-accumulating

Though the people of the West Indies have not seen actual combat they have come in for their share of suffering



the center, said that there should be at least fifteen such centers in the island. One church could not possibly supply them. But it is possible that other denominations could establish such centers in that part of Puerto Rico for which their particular church is responsible. The directors of this work at present, Dr. and Mrs. Lindsay S. B. Hadley, volunteered to do this service.

The people of Puerto Rico, as well as those of the other Spanish islands who are identified with the Protestant cause, can always be depended upon to understand our Republican institutions and to accept the democratic interpretation of life. Their knowledge of the Bible, their practice of dependence upon God for leadership, their acceptance of individual responsibility as well as their participation in the actual government of their churches, all have contributed to make them understanding and trustworthy citizens.

In Puerto Rico the representative of the Presbyterian Church, Dr. Angel Archilla-Cabrera, is Grand Master of the Grand Lodge of Masons, serving his second year. His other duties will make it impossible to go on with this responsibility, he feels, but the Masonic orders have shown great confidence in his leadership. He serves on the draft and ration

boards. Indeed, it is probable that there is not a draft board in Puerto Rico where a Protestant church is located that has not enlisted the service of the pastor. Above all, the outstanding service rendered by the churches during this period of strain has been one of special guidance. The people look to the pastors for the strength which can only come through a personal knowledge of God and a definite religious experience.

Puerto Ricans, Cubans, and citizens of the Dominican Republic are all conscious of the responsibilities that have come to them in this world struggle, and through their service to their own people at this time must come the preparation for the post-war period that is to unite the peoples of all nations in a worldwide service. Even the greatest optimists could not hope that such a thing could be accomplished unless it is accomplished in the name and under the leadership of Christ. It is therefore with a sense of great gratitude that one looks out upon the thousands of Evangelical Christians in health service, in educational work, in community service, in church activities, who are ready and who are prepared to carry on not only during the period of the war but after the war for a better and happier world in Christ.



#### *Subscribers Please Note —*

Because of government regulations and the shortage of paper, we must of necessity combine the July and August issues of *WOMEN AND MISSIONS*. In order that General Assembly material may be included in this issue, it cannot be mailed until the latter part of June. We regret that it will reach societies late, but know everyone will understand.

# What of Our Missionaries in the Philippines?

J. L. Hooper

MISSIONARY magazines are supposed to be devoted to the task of creating interest in the work of missions. There come times, however, when the home church becomes more interested in the missionaries and their safety than in the work itself. Such a time as this has come in the Philippines. This article is written to try to give what information we have regarding the missionaries in the Philippines since the fall of Corregidor. This will seem to be very little: there has not been any regular means of correspondence established since the conquest of the Islands was completed last year.

In one of the last letters received from the President of Silliman University, written in November of 1941, he stated:

"Naturally we are all feeling the strain of the present uncertainty in the Pacific, but there is a

general air of determination to stay by our convictions and take what comes. Certainly there is not much interest in appeasement; that has proven too futile on too many occasions. Our plan here is to carry on regardless of what happens so long as there are students. Tentative arrangements are being made for possible evacuation to the mountains if there is any immediate danger in Dumaguete."

The Board was able to keep in touch with the missionaries in Manila until the fall of the city on January 2, 1942. We were also able to keep in touch with the stations in the south of the Philippines until March, 1942, through the radio station in Cebu. Soon after the fall of Manila we received information, through the Red Cross, from the Mission secretary in Manila that the missionaries who had been sent to concentration camps on January 5, 1942, had been released ten days later and permitted to return to their homes or designated places of residence. We have had another cable through the Red Cross that five men, whose wives were in this country, are living in one of the Missions residences in Manila. We also know that one of these, a dentist, was permitted to carry on his work in a downtown office. Word has come to us that all American civilians in the north of Luzon were interned in Baguio. This included the missionaries who were there in the Language School. We have had word that these are being released as their support is guaranteed. Most of them had been released under this system of guarantee; some of them had been permitted to transfer to Manila from Baguio. We know that Dr. Ralph C. Wells, of the China Council, who was in China at the outbreak of the war, was permitted to go to Manila under this arrangement, and is living there now. He stated that there were some fifty other missionaries in the Presbyterian Mission houses in that city. This number would include our own missionaries and also missionaries under other Boards who were in Manila at the outbreak of the war. We are fairly certain that the Rev. David P. Martin, of the Japan Mission, who was at Legaspi,



These pillars mark the entrance to Silliman Institute

Albay, has been permitted to transfer to Manila. We know also, from the cable sent by Dr. Wells through the China Office, that the missionaries at Legaspi, Albay, and those at Lucena, Tayabas, were safe and well. He specifically stated that this included the Chosen missionaries in these stations.

Prior to the cutting off of communications with the stations in the southern Philippines, the Dumaguete station cabled us that they were carrying out plans for evacuating from Dumaguete and were establishing quarters in the hills north of the city. Recent word was received from the American Board of Commissioners for Foreign Missions indicating that their missionaries, who were at Dumaguete, were still in the mountains. By inference, we can believe that the Presbyterian missionaries are there also. They would likely be able to secure food, as they would probably plant food crops and would be able to get local supplies. There has been no direct word from either Tacloban, Leyte, or Tagbilaran, Bohol, since March 1, 1942. The reports by cable at that time were that the missionaries were free and established in the hills.

The Cebu missionaries have likely been directly in the area of Japanese occupation. We know that the city of Cebu was partially destroyed.

But we also know that the missionaries had previously gone to their rest houses in the hills outside the city. But as these houses were in the direct road across the island from Cebu, it is likely that those missionaries had to deal with the Japanese army. If the army regulations applied to these missionaries, it is likely that they were interned in their own houses. Word has been received from the Leonard Wood Memorial (American Leprosy Foundation) that there have been food and supplies received at Culion Leper Colony and that the people were well. We have one family in residence at Culion — the Rev. and Mrs. P. Frederick Jansen.

It might be of particular interest to the readers of *WOMEN AND MISSIONS* to have the full list of the stations and the missionaries at each station. It is hoped that this may become your prayer list for the month of June and also for the period of the war. These are:

*Luzon, Manila*

Rev. and Mrs. Herbert E. Blair



Photo, Ewing-Galloway

Filipino women weaving hats from palm fibre

Rev. and Mrs. H. Hugh Bousman (three children)

Dr. and Mrs. Roy H. Brown

Rev. and Mrs. Henry H. Bucher (four children)

Rev. Alexander Christie

Rev. and Mrs. John Y. Crothers

Dr. J. H. Daniels

Mrs. John D. Hayes (two children)

Miss Julia Hodge

Miss Marjorie M. Judson

Rev. David P. Martin

Dr. John A. McAnlis

Miss Lillian Ross

Rev. and Mrs. Albert J. Sanders (one child)

Rev. and Mrs. Stephen L. Smith (one child)

Dr. Theodore D. Stevenson

Miss Ruth Swanson

Dr. and Mrs. Marchall P. Welles (two children)

Dr. Ralph C. Wells

*Lucena, Tayabas*

Dr. and Mrs. Charles N. Magill

*Los Banos, Laguna*

Rev. and Mrs. Benjamin E. Bollman (two children)

*Legaspi, Albay*

Dr. and Mrs. Welling T. Cook

Miss Daisy F. Hendrix

Dr. and Mrs. Otho P. D. LaPorte

Rev. and Mrs. Kenneth P. MacDonald (four children)

Dr. and Mrs. William W. McAnlis (three children)

Miss Olive Rohrbaugh

*Baguio*

Rev. and Mrs. Harold W. Fildey (two children)

Miss Katharine W. Hand

Rev. Clyde E. Heflin

Rev. William A. Mather

Dr. and Mrs. W. Brewster Mather (three children)

Miss F. Wilma Park

Rev. and Mrs. Millard H. Patton (one child)

Dr. and Mrs. James B. Rodgers

Rev. and Mrs. Donald E. Zimmerman

*Palawan, Culion*

Rev. and Mrs. P. Frederick Jansen

*Bohol, Tagbilaran*

Dr. and Mrs. Harold T. Baugh

Miss Merne N. Graham

Rev. and Mrs. Joe B. Livesay

*Leyte, Tacloban*

Rev. and Mrs. Ernest J. Frei (two children)

*Negros, Dumaguete, Oriental Negros*

Mr. and Mrs. H. Roy Bell

Miss Martha Bullert

Dr. and Mrs. Arthur L. Carson (two children)

Dr. and Mrs. James W. Chapman

Miss Alice J. Fullerton

Mr. and Mrs. Charles A. Glunz

Miss Nannie M. Hereford

Rev. and Mrs. Leonard S. Hogenboom (two children)

Miss Abby R. Jacobs

Rev. and Mrs. Paul R. Lindholm (four children)

Miss Frances V. Rodgers

Mr. and Mrs. Robert B. Silliman

Miss Dorothy L. Schmidt

Rev. and Mrs. Gardner L. Winn (three children)

*Cebu*

Miss Gerda O. Bergman

Miss Harriet E. Pollard

Rev. and Mrs. William J. Smith

Our minds turn to the future and we try to think of what the future may be in these fair islands. We can believe that they will be free from the present conquerors. We know the aspirations of the people and the heroic way in which they have striven in these past forty years, looking toward having their own independent national life. One can only think

that the following words of Carlos P. Romulo in his book entitled, *I Saw the Fall of the Philippines*, are a proper forecast of that future:

"We will go back to Manila. The flags of the United States and the Philippines will fly again over Malacanan. I saw the fall of the Philippines, and I will see it rise again to a great and understanding freedom. It was to have had its freedom in 1946. Now that freedom will have been sanctified in American and Filipino blood.

"I know we are going back, because in this half year of war I have learned many things.

"I have seen man's inhumanity to man in its most hideous aspect, but in the most terrible places I met people who were great and good. I have learned that all men are fundamentally the same and that there is a kinship that race or creed or national ideologies cannot efface.

"My memories of the Battle of the Philippines are of men and women who remained civilized and kind in the face of unspeakable horror. The officer who slept on a chilly deck to give me his blanket; the nurse who saved me her ration of bread because I was on night duty in Bataan; the boy who shielded me from a sniper's bullet in the fox hole — to me they are part of the living promise that is democracy.

"That we will see the rise of the Philippines is part of that promise."

The above was dealing only with the political future; we can believe that, following this war, the Protestant church, which has made such great strides in the past forty years, will go on to a still larger future and will make its own contribution to the stabilization and undergirding of that nation, as it takes its place as one of the United Nations in the post-war world.



### *Dr. Frederick Gaylord Coan*

Frederick Gaylord Coan, D.D., an outstanding missionary of the Presbyterian Church, who spent thirty-nine years in Iran, died at Shreve, Ohio, on March 23, at the age of eighty-three.

Born in Urumia, Persia, the son of pioneer missionaries in Persia, he came to the United States to finish his education, and was graduated from the College of Wooster, later receiving advanced degrees from Western Theological Seminary and Princeton Theological Seminary.

In 1885 he married Ida Speer. Soon after, they sailed for Persia where he worked as evangelist and educational leader. The Urumia mission station was situated near the Turkish border where most of

the Christian population of Persia lived. In the nearby mountain fastnesses were the fierce Kurds. Dr. Coan traveled on foot or by donkey through Iran, into the mountains of Kurdistan and into Turkey as far as Mosul. In 1903 he became the president of Urumia College.

In 1919 the missionaries were forced to leave Urumia. The mission compound was almost entirely destroyed by Moslems. Dr. Coan moved to Hamadan, Iran, where the exiled Syrians had settled, and did reconstructive work among over 6,000 refugees.

Dr. Coan is survived by two sons and two daughters.

are young people of vision and their influence extends to other countries in Latin America. Together we are thinking in terms of the spiritual renovation of Chile and of South America. At the Lima conference some of the delegates were able to see one of the outstanding leaders of the continental political reform. From his hiding place he told them of his many discouragements and said that what was needed was a generation of saints. He was indicating to these young people the mission of our movement in these republics.

All told, we are some five thousand in Chile who form part of this Christian youth movement. It is a movement keenly aware of its roots in history and in the Christian epic.

A recent play, entitled "The Unfinished Walls," dramatized for them the motif of the eternal Reform. It is a movement which has taken special note of what Dr. Adolph Keller calls, "evangelical catholicism." The findings of recent ecumenical conferences have been the subjects of studies and discussions in the local and national conventions. It is a movement keenly aware of the problems and responsibilities for post-war reconstruction. I believe that the real good-neighbor policy has been the guiding principle of the missionary movement for the past one hundred years. It believes that this new chapter in the Christian epic is the preface to all freedoms and new world orders.

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### *Are You Planning a Summer Christmas Party?*

IT SEEMED wise to us last year to have a rather gay time at our regular June meeting, which for years we have used as a "summer Christmas tree" project, so we planned a real "Christmas party." To dodge the sugar shortage and save the time of our workers, we decided on a dessert luncheon, that is, one where the main course is eaten at home and only dessert and coffee are served at the party. We did, however, ask each one who came to bring three or four portions of dessert, and the extra ones were sold and the proceeds used to pay the freight on the Christmas missionary box.

Invitations were sent out two weeks in advance. They were in the form of red stockings and gave the date, place, and suggestions for suitable gifts and the luncheon arrangements.

As each guest arrived, she was given a tag — a white card with a Christmas decoration — candle, bell, wreath, tree, etc. We used old Christmas cards for these decorations, and there were six of each kind. The tables were trimmed with centerpieces to match. Each table seated six persons and the guests were asked to match their tags to the table with a similar centerpiece. All those who had tags with bells sat at the table having a centerpiece of bells, etc.

On a small table near each table where the food was to be served were five Christmas packages, wrapped in gay paper and numbered to correspond with sealed envelopes which the guests found at their places. The envelopes contained directions for the games and the packages held the necessary equipment.

Also at each place was a printed slip telling an interesting fact or two about the station to which the Christmas box was to be sent and those

who work there. These slips were to be used for informal conversation during the serving of dessert and coffee. Pictures of the missionaries and the station were obtained from the Board of National Missions and passed around during this time.

As the games were announced by the committee, by blasts on a whistle, the envelope corresponding to the number of blasts was opened and directed by the person having it. This helped in promoting acquaintance among those who sat together and divided the responsibility of directing the festivities. The winners of the games were given small stars to paste on their name tags and the equipment for one of the games was given as a prize to the person having the highest number of stars at her table.

Following the games there was a brief song service when Christmas carols were used and the singing led up to the worship service which climaxed the whole program. The program in the October-November-December Society Quarterly for 1941 was adapted to include the presentation and dedication of gifts. It was based on Lowell's "The Vision of Sir Launfal," which begins on "a day in June" and closes with a Christmas scene.

At the time of the carol singing, the curtains on the stage were drawn, revealing a living-room scene, with a lighted fireplace, decorated Christmas tree, and a table to receive the gifts brought to send to a station in the Southern mountains.

(MRS.) ELIZABETH MILLER

(Any society interested in planning a similar party, may write to Mrs. Miller at 5 Locust St., Rochester, N. Y., for a list of the games played and directions for their use.)



John Hyson school children work with enthusiasm in their new Victory garden

DURING my furlough of 1937-1938 my sister took me on a Thanksgiving holiday tour of northeastern New Mexico. All I knew of that "land of enchantment" (as the auto licenses call it) was our plaza station at Chimayo. It was on my first tour of presbyterial speaking on my first furlough that I met Miss Zoe Ellsworth, then the new executive at Chimayo, also on her first presbyterial tour. Chimayo, from those days on, had a special place in my heart, and our brief visit to it in 1937 was one of the high points of that trip.

When war made me an exile from my beloved Korea, one of my first thoughts was that if I could not return to Korea soon and should go into National Missions work, my choice of all places would be Chimayo. How great was my surprise and joy in late August to be asked to spend a year in service there! Unlike many dreams which are disappointing when realized, the months here have brought increasing joy. Here I came last October, a month after school had opened, and, like a tardy pupil, found it very hard to catch up with my very lively third and fourth graders.

Chimayo is a place "beautiful for gradation" in its lovely valley between the snow-capped Sangre de Christo and Jemez Mountains. The nearer sand hills are cut in fantastic castles and turrets which change with every whim of the sunlight and brilliant moon. The name Chimayo, which means "Meeting of Waters," is the only thing Indians left here. Some three or four hundred years ago the Spanish settled here and gradually the Indians were pushed further out, until now the nearest pueblo is twelve miles away. We are entirely Spanish hereabouts and it amuses our children when letters come greeting them as "Dear Mexican Friends," or "Dear Indian Children."

We have been quite contented in our isolated valley, with the nearest railroad fifty

## Through the E

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miles away, the telephone and telegraph nine, but not so content in having no doctor nearer than nine miles. Allison-James and Menaul schools, where thirty of our young folk are studying, sometimes seem too far away, but now war has touched our little valley and Chimayo is in the uttermost parts: the Aleutians, North Africa, army camps in the West and the South. The families of six of our children have followed fathers to far distant defense works and we get letters telling of the thrill of train rides. For the first time in our history we are faced with a few empty seats. But not in our primary room, which is always full to overflowing. It is true that some babies are registered in our school at birth.

We have a very beautiful compound with the mission home, "Fairy Cottage," built by Miss Ellsworth and the manual training boys, as a demonstration of what an adobe home may be in comfort and simplicity. There is the school house in beautiful Spanish style. The men of the community all helped in its erection, many giving sixteen-hour days of labor, so that in a time when materials were expensive and funds short we got a very nice building. It has one large community room used for all sorts of public meetings, as well as worship services and such things as our Thanksgiving social and Christmas entertainment. Then there are three school rooms and the basement is finished so that we can use it for overflow classes, for Sunday school and Christian Endeavor age groups. In the large kitchen the WPA hot lunches are prepared for our children and those in the public school. These lunches have done much toward building up the health of our children and making peppy (sometimes naughty!) ones out of a rather apathetic group. With the closing of the WPA we feared that our lunches might have to be given up, and indeed we were without them for two weeks. But the welfare department offered us commodities if we could pay the cooks. With the hearty cooperation



# es of an "Exile"

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of most of our parents and great sacrifice on the part of our three cooks we are once more carrying on.

The most beautiful of our buildings is the lovely, Spanish-style Church of the Good Shepherd, across the road. All our services are in Spanish, which I do not understand, but nevertheless find inspiring. One of the most impressive services I have seen was the World Day of Prayer service which our women conducted. The manse, a hundred-year-old building on the plaza, is not a thing of beauty or comfort, but our pastor and his wife have made it most attractive within.

Our ninety children are attractive, dark-eyed, little folk, very lively, full of fun, and altogether lovable. Many of them are from Penitente homes, and the atmosphere is superstitious and full of sorrow rather than the joy of the Lord, having little of the great love of Christ in it. But the parents cooperate in sending the children to Sunday school and giving them freedom to study the Bible. We have a great task in showing them the true Christ and his love; we do believe that our lives and service among them bear rich fruit.

Our school is a center to which come many looking for more abundant life in the school-room, Sunday school, Christian Endeavor, or clinic, in mental, spiritual, or social lines. But it is also a vital force which goes out into the whole country around. You can see this in the fact that for some years no saloon has been able to exist in Chimayo. You can see it also in the home storehouses where are piles of carrots and other vegetables, unknown before the mission came; in the jars of canned fruit and vegetables in the homes. You can see it in many material things, but more so in spiritual. We could see it in the life of one of our own boys of a few years ago, the Rev. Uvaldo Martinez, now pastor of the Spanish church in Santa Fé, who came to bring us blessing and inspiration in our special meetings this winter. I could see in the interested faces of



"'Fairy Cottage'—a demonstration of what an adobe home may be in comfort and simplicity"

our boys and girls who heard his morning messages at school a light which promises that some day there will be others to carry on in the name of Christ as he does.

To a newcomer it seems as though the watchword of our school and community is "Be workers together with God." A dozen hands wave in the air when you ask who would like to help with something, even though they have no idea what that something may be. Our students, home over a week end from Allison-James or Menaul, are ready to give us special music or to conduct a worship service, and on vacations to teach in daily vacation Bible school. This spirit of cooperation is not an overnight growth, but a beautiful fruit of the forty years of service of John Hyson in this community.

Our women's missionary society has just met for its annual opening of mite boxes, and today we are sending in our full, increased apportionment to Presbyterial, together with all the little specials and increases we were asked to give. We met the challenge "for such a time as this." We had elections, too, and the vote for chairmanship of the committee on keeping the church clean was a tie, again and again. Finally one of the candidates said, "Why do you vote again and try to separate us? We were meant to be companions in this work. Let us do it together." So they are to do it together, and so we hope this is an expression of the way we are trying to do things together with God.

Chimayo, "Meeting of the Waters!" Little mountain streams come together here in our valley and give refreshment to this dry land and bring forth fruit, then flow down to join the Rio Grande which does such mighty works as cutting out the Grand Canyon. We hope this is a parable of the life and influence of John Hyson Memorial, and all the streams which flow from it.

# The Rural Church — Dead or Alive?

James F. Riggs

THE GREATEST PROBLEM we face in churches today is the lack of the sense of mission. This is a far more serious defect than any of the factors commonly reported as church problems. Again and again, the question has been put to groups in conferences, "Why do we have a Presbyterian church here?" Replies are so vague, so unrealistic, that it is at once apparent that the sense of mission has been lost.

Once this mission was strong. Churches did have a purpose. They were in the world to share Christ — to win converts to a new way of life. The members witnessed. Results followed. Now all too often this is pathetically absent. If it is present, it is very feeble, and at best intermittent. Generally only the pastor or a devoted Sunday school teacher does all that is undertaken in personal work. The general opinion is, "It is the minister's job to get new members."

To the inquiry, "What is your church accomplishing?" the reply is, "What do you mean?" When the question is put in the form, "What is the objective of this church?" the response is, "To have a congenial church" or "To secure good preaching" or "To keep a Presbyterian church in this town."

This sense of mission must be restored. If churches are to be strong, this is essential. Pastors and people can crave and cultivate a sense of partnership with God. The members may indeed be disciples — learners in the school of Christ. They may win neighbors and friends to the Cause. If this is done in a systematic and purposeful way, the church will grow and thrive.

Lack of money is never the real cause for the failure of the church. From the earliest days of Christianity, money was not the essential to the life of the church. But where there is devotion to the Cause that refuses to accept defeat, the church will prosper. One really active member with evangelistic passion has often kept a church alive — and brought in new life that promoted the Kingdom enterprise.

To a large extent in rural areas the churches have created their own problems. There are, of course, many difficulties which are not brought about by the church. These lie in the field of the economic and industrial. Population changes are not the fault of the church any more than the lack of rain, or the failure of oil wells to produce. But the problems that really worry the church as an organization are often self-produced. These come from two sources. Lack of constructive planning

and lack of action. It is still true that "out of nothing, nothing comes." When no plans are made, nothing is likely to be accomplished. Or whatever is done is hesitant, weak, and ineffective. This means that situations are not met. Instead, they are merely talked about and allowed to continue as they are, or they are evaded.

To meet a situation, one must get the facts, study and classify them, then form a plan of action. This plan must be not only adopted but actually and constructively carried out. Some congregations make plans, but do not act on them. Many a church could be far more strategic in planning than is the case at present. Many could cure their own ills. If churches would anticipate changes in personnel by building up reserves as a team does, they could function successfully.

There are resources available. The presbytery can be drawn on for help. The National Missions committee can, and should lend its aid — not merely in giving money, but in sound advice and helpful procedures. Members of this committee can come out to aid in planning when such meetings are held; or they can assist in conducting a planning conference. In addition, addresses by members of the presbytery may be given on special occasions, to inspire the life of the rural church. Counsel for pastors when problems arise is often available from members of the presbytery, the council, or some other group or individual. This should be sought before the situation is critical or beyond cure.

A great source of help is the summer institute. This is not only a fine review for the pastor of the rural church situation, but it brings practical help by showing him how churches situated in like conditions have met and solved their problems.

Printed helps are also available. Almost every denomination has leaflets on the rural church. The Board of National Missions and the General Council of our church have published several on the program and financial work of the church. In addition, there is the *Plan Book*, which helps by suggesting the use of significant days in the church year, and telling how these are implemented by booklets, visual aids, dramatizations, and other helps. The promotion program for the year is integrated into the material.

The women in rural parishes are especially valuable in maintaining the work of the church. No group in the denomination has done more to maintain the work of Christ than the missionary-

(Continued on page 64)

## “Put Out the Dark”

All of us have at some time watched the beauty of light streaming through a stained glass window. The colors are lovely — they seem almost alive — the whole place is transformed by the glory of that window.

Have you ever stopped to think of the process necessary in the making of that window? Or, indeed, do we stop to appreciate window glass? Even the common, clear glass in our window panes? How different life would be without it! We should be obliged to live in shadows and darkness. Windows let in the sunlight so necessary to health and happiness. Through windows we get a vision of the world outside. There were no windows in Europe until the fifteenth century; then only the rich could afford them. When families left their houses the glass was taken out of the window frames and put away as we put away jewelry.

We look upon the finished product—a jewel-like stained glass window — which is beautiful not because of its substance — ordinary sand — but because of the way man has dealt with it. The material with which an artist works does not account for the beauty of his creation. It is what he *does* with it.

Christ is the supreme artist, creating matchless beauty out of life. He took common men and women and made a Peter, a John, a Matthew, a Mary. He took even ugly, repulsive things of life and by his touch transformed them. A cross was an instrument of savage punishment for crime. He touched it, and it was transformed into the symbol of God's redeeming love.

With these thoughts in mind, consider the design on the cover page of *The Year Book of Prayer*.

You will recall that it represents a church window of lovely stained glass. At the center is a cross, suggesting the seeming defeat beyond which is true victory. The cross symbolizes love, sacrifice, faith. We know that the test of discipleship through the ages has been the willingness of each of the Lord's followers to take up the cross and follow him.

On the outer rim of the window, at the four points of the compass, are circles, enclosing a scene which is typical of that part of the world. At the top — or north, is the Eskimo *igloo*, with the rays of northern lights back of it. To the east is the Chinese pagoda. To the south, the palm trees and African hut. To the west, the desert scene with the cactus and Indian *hogan*.

The light streaming through these sections of the window reminds us that Christ, the Light of the world, illumines all parts of the world as courageous missionaries and native Christians witness to his love and redeeming power.

The remainder of the window is composed of bits of glass arranged in lovely, symmetrical, almost lace-like design, all held in place by strips of lead. These pieces of glass represent the thousands of men and women of our great church who love the cause of missions, who support and bind the whole together. Were it not for them, the work represented in the circles at the four corners of the earth could not continue to show forth the light to those millions who sit in darkness. It is these men and women — it is you and I — who must hold the cross at the center of life and living.

There are no two pieces of stained glass exactly the same. Variety is essential to the beauty — all are different — every piece fits in perfectly, and every piece is necessary to the beauty and purpose of the whole. Just so, no two persons are the same — all have different abilities, talents, and tasks. All are necessary.

Through some of the pieces of glass and the lives they represent shine the glorious, joyous colors of yellow and gold. In others we see the red and scarlet of sacrifice. Then there are the blues of loyalty — the purple of triumphant faith — the green of eternal hope and life — and the revealing white light of truth.

All receive the same light, but because of the different qualities in the piece of glass the light is refracted in a variety of gorgeous colors.

The strips of lead that hold the pieces of glass together are like the dull, lustreless, but necessary things which hold us together in an organization — routine work: those drab things which somebody has to do, committee meetings, report blanks to fill out. But we do not fix our attention on the lead strips; we look at the window. We thrill to the inspiration of its message in colored light.

There are two things which can spoil the beauty of this stained glass window representing our missionary effort: one is permitting the dust and dirt of worldly living to cover the glory of it; the other, the ugly gap made by the absence of one piece — the failure of one person to fulfill her mission. Each of us has her place to fill, her task to do. God's light must shine through your life and mine.

A little boy awakened in the middle of the darkness of night, called to his mother and asked, “Mother, please put out the dark.” “What did you say, dear?” — “Please PUT OUT THE DARK with a light.”

The world finds itself in the midst of darkest night and calls to us who are followers of the Light, to “put out the dark” with our light of faith and faithfulness. May God help us to do that.

ERMA CURTIS FILINGER

### "Mary Allen" Closes

The Board of National Missions, at its annual meeting in April, voted with great regret to close the Mary Allen Junior College, Crockett, Texas.

At its annual meeting a year ago the Board approved a proposal from the Chamber of Commerce of Crockett that the college property be donated for a four-year vocational college for Negroes under state auspices. This action was taken enthusiastically because, in the judgment of the Board, Mary Allen, as a two-year privately-supported college, was at the crossroads and because the Board believed that its expansion under state auspices would perpetuate the fine services which the college had developed through the devoted and able leadership of the late Dr. Byrd R. Smith, its longtime president, and his efficient successor, Mr. T. B. Jones. To the Board's keen disappointment it was not possible to carry out this promising plan. Its backers in the Legislature were called to the armed services during the year and the Legislature was a conservative one seemingly opposed to any new appropriation measures.

With the prospect of the state taking over and developing the institution postponed indefinitely, the Board was faced with the necessity of deciding whether it would continue Mary Allen along present lines, whether it itself could undertake to develop the college into an accredited four-year vocational institution, or whether it would close the college. As to the first, the Board was unwilling to continue a service which, according to educational authorities, is no longer adequate to the needs. To meet the second, to undertake to develop the institution into an accredited four-year vocational institution, would require a large, immediate outlay to enlarge the program and rehabilitate the plant. With the uncertainties of this war period and the new, heavy demands on the Board's resources for war and defense activities, the Board saw no possibilities of meeting such additional expense. The only other alternative was that of closing the institution, making provision for those of its students who wished to continue their education at other of the Board's schools. This solution was finally accepted but with the greatest reluctance, as the Board realized that the closing of Mary Allen Junior College will leave a gap hard to fill.

Mr. T. B. Jones, who is at present serving both as president of Mary Allen and acting president of Harbison Institute, Irmo, South Carolina, will be transferred to Harbison as president.

### For the War Time Service Fund

At the Women's Meetings at General Assembly three offerings were taken, totaling \$613.32.

This was turned over to the War Time Service Fund, one of the first gifts made toward the 1943-44 goal of \$1,257,000 for that fund.

### OUR CONTRIBUTORS

WENDELL L. WILLKIE (page 99), author of *One World*, recently returned from a trip to Russia, Africa, and other countries.

MARJORIE GRANT (page 101) is the editor of *Far Horizons*, Presbyterian magazine published in London, England.

HENRY S. RANDOLPH (page 103) is the Secretary for the Unit of Rural Church and Indian Work.

S. FRANKLIN MACK (page 105) is Secretary for Young People's Work, The Board of Foreign Missions.

HOWARD D. HANNAFORD (page 107), missionary to Japan, is in the United States for the "duration."

INEZ MOSER (page 109) is chairman of the National Council of Women's Organizations of the Presbyterian Church and synodical president of Kansas.

KENNETH D. MILLER (page 110) is president of the New York City Mission Society.

WILLIAM M. BAIRD, JR. (page 114), former missionary to Chosen, has been transferred to Mexico.

MAUDE W. PINO (page 116) was chairman of General Assembly sub-committee of joint women's committee, and general chairman of women's meeting for local General Assembly executive committee.

LOUISE E. JEFFERSON, artist, is connected with the Missionary Education Movement. (See Map, p. 113.)

### Mrs. C. E. Blanchard

Mrs. Agnes Christina Blanchard, wife of Dr. Charles E. Blanchard, died in May. Graduated from the Schoolcraft High School, Schoolcraft, Michigan, and the Michigan Normal College, Ypsilanti, Mrs. Blanchard taught school for several years in different Michigan cities.

In 1897 she was married to Charles E. Blanchard, in Grand Rapids. Mrs. Blanchard was a lifelong member of the Presbyterian church, member of presbyterial society and synodical society, holding various offices in each. For two terms of three years each she was president of the presbyterial society. She was also president of the Marshall Council of Church Women.

Mrs. Blanchard is survived by her husband; one daughter, Agnes E., at home; one brother, Dr. George E. Miller, of Rapid City; and a sister, Mrs. Fanny M. Boals of Chicago, Illinois.

### Thanks from Syria

The Kennedy Memorial, Deir ez Zore, and Hamlin Memorial Hospitals are rejoicing in the receipt from America of extensive supplies of sheeting, towels, and other equipment, prepared and presented by women of the missionary societies. Never were gifts more timely and more welcome.

# Women and Missions

JULY—AUGUST 1943

## Mr. Willkie Pays Tribute to Missions

(From his speech at the General Assembly)

BACK in my home town in Indiana, when I was a boy, we were always raising funds for foreign missions. Our Sunday schools provided us with books on foreign lands written by returning missionaries. They stimulated our interest in foreign countries, especially China, and we all gave our small contributions for the work that those Americans were doing.

In later years I sometimes wondered about the wisdom of foreign missions. In the light of the great teachings and the age-old civilizations of the East, it sometimes seemed to me presumptuous, on our part, to aspire to convert the entire world to our particular religious views.

But on my recent trip, I saw at first hand a multitude of concrete instances which convinced me of the value of foreign missions both to the lands they serve and to the cause of goodwill for America. Everywhere I went I found American colleges, schools, hospitals, and churches, many of them supported by the churches of this land. I found American missionaries, men and women, exerting a leadership — a human and personal leadership — which I have no hesitation in characterizing as vital to the future hopes not alone of other nations but of our own United States.

It is difficult to find words to describe the effect of these missionaries upon an American traveller. I cannot possibly convey to you what it means after flying over thousands of miles of uninhabited mountains and desert to reach a small town, or maybe a great historic city of glamorous legend, to be greeted at an airfield by the local dignitaries; and to find, in a milling crowd of thousands of people dressed in strange garbs, speaking strange tongues, a little group of American missionaries, maybe half-a-dozen, or ten, or twenty, with their wives and children, who have come

in from miles around. There they stand, clean, fresh, healthy, familiar, respected by all for their kindliness.

I asked people in every land whether they were not resentful that these foreigners should invade their country. The answer was universal enthusiasm for what American missionaries have done and for the lives they lead.

The missionaries are not resented, but respected and admired. This is because they have contributed so much more than mere preaching. As individuals they have exercised qualities of leadership in tiny villages and remote spots throughout the world. Their kindliness is proverbial. They have brought with them a high standard of health, of cleanliness and medical care. They have brought also a standard of character that has helped to awaken in age-old, habit-ridden communities a new sense of self-respect and well-being.

Furthermore, the missionaries have everywhere stimulated a desire for education — not mere dusty scholarship, but reading and writing, the arts and sciences, living knowledge that binds men together. When Hitler wanted to prepare his people for war, he burned the books. We who want to prepare for peace must open them — open them all over the earth. China, for example, is now going through a kind of educational revolution, with millions going to school. It is this process that has made China today no longer a nation of inert masses, but a nation of individuals — individuals who are willing to fight and die for a future of freedom. They are just beginning to glimpse a future which they know is inevitably tied with the Western democracies. The germ of this process, in my judgment, was planted fifty, sixty years ago, under the patient work and leadership of men



Photo S. F. Mack

"As individuals they have exercised qualities of leadership in remote spots throughout the world"

and women who received little acclaim and no reward except the satisfaction of accomplishment. All America knows some of their sons and daughters. Pearl Buck's father was one of them; and Henry Luce's.

American missionaries and American schools and colleges have played a similar role elsewhere. Turkey has become one of the most modern of nations. She has adapted many of our western institutions to her own chosen way of life; and she has acquired social and economic standards that are amazingly congenial with ours. Today she withstands the onslaught of Axis propaganda and Axis pressure. She turns in her thinking to the Western world to which her neutrality has been a bulwark. One of the big factors in this attitude has been Robert College at Istanbul, where thousands of young Turks have received a Western education.

This kind of work, in which our American missionaries have been so loyal and conscientious, is a fine example of what I mean by leadership. The missionaries themselves are leaders — but that is not all the point. They teach the people to provide their own leadership. They develop within their missions a sense of well-being, of self-reliance, of self-respect; others in near-by communities are awakened to these new forces, the movement, constantly nourished by Western ideals, spreads outward to revitalize an entire nation. That is the practical and living process that has been going on now for decades. And that, I believe, is one of the chief causes for the goodwill toward the United States that now exists in almost every corner of the earth.

Furthermore, it is multiplicity of leadership exercised by thousands of men and women that is responsible for one of the most striking

contrasts in the Far East today. In Japan, Western education, Western industrial development were welcomed more eagerly and earlier than in China. But they were imposed upon the people from the top by the leadership of a ruling clique who were interested solely in the commercial, mechanical, and military advantages to be derived from these new ideas. In China, these same ideas spread slowly through the people, initially under the leadership of missionary educators, doctors, and religious teachers who were primarily interested in ethics, culture, and ways of living. Consequently, in Japan, tyrants perverted the great power of modern industrialization to efficient, mechanized barbarism. In China, the people, through their own leaders, have found in Western ideas the way to individuality and freedom.

But we do not have to go to ancient China or the Far East to know the multiplying benefits of leadership which springs from the people. In every phase of our own life, the results are abundantly evident. Sometimes our leadership finds its expression in mechanical invention. In fact we have been rich in that type of leadership. . . .

Sometimes among the unrecognized and humble people who have built this country we find a political leader, a Lincoln whose heart even in the fires of war remained unseared by hate. And when the people have been sorely troubled, from their midst has come a Whitman to lift their spirits in songs of freedom.

Sometimes the leadership that springs from our people is a moral leadership, as when a woman driven by a great indignation and a great sympathy, writes of the cruelties and indignities of slavery in a way to arouse the conscience of the Western world in an *Uncle Tom's Cabin*. . . .

Always our truest leadership has sprung from humble men and women who were free to develop themselves and to express their ideas. . . . The churches of this land should encourage among their members a high sense of personal leadership. For it is such personal leadership as exists in every decent American home that, multiplied many times, safeguards our town leadership, our state leadership, our national leadership. . . .

I believe the churches should be exacting

(Continued on page 123)

This means the whole-hearted sharing in the program of the War-time Service Commission of our Church.\*

It means, where there are opportunities, cooperating with women of other denominations and local interdenominational agencies in community enterprises.

3. *To maintain the ideals of our Christian homes.*

This means facing and helping to solve present-day problems of marriage . . . disrupted homes . . . homes of working mothers . . . separated and uprooted families . . . and of the effect of war on all children and youth.

It means sharing in the program of the United Christian Education Advance\* in which our Church enthusiastically cooperates and whose theme is "The Christian Home."

4. *To help build a world order based on love and justice, without which there is no durable peace.*

This means active participation individually and unitedly in the program of the Christian Mission on World Order\* as approved by the General Assembly, May, 1943.

It means facing and helping to solve problems of race in our own communities, and anywhere in America as well as across the sea.

Many definite suggestions and much literature will come to us through this year from all of the agencies of these movements. There are many ways of building these goals into the program of any society. Go back to "Things We Do Together" (page 10) and see how these things are inseparably connected with the specific goals of 1943-44.



*From a Service Man's Letter*

"The next time you have a Presbyterian missionary at the church who has spent time in India, give him a good build-up. The work they are doing is wonderful. I got into a clan of them at one of my stations, and really had my eyes opened, both at the religious work they do, and the splendid attention they are giving to medical, educational, and agricultural advancement. Right now much of their time is taken in improvising their homes into USO's for American and British soldiers, and the entertainment they provide is only shadowed by their food. It isn't a bad life, that of a missionary. They are forgetting all that petty rivalry which we sometimes find at home!" (Sent to pastor of Shorewood Presbyterian Church, Milwaukee, Wisconsin.)

## Mr. Willkie Pays Tribute to Missions

*(Continued from page 100)*

of public leaders, not by petty interference with their personal and private lives, but by measuring their responsible public acts against the yardstick of the very truths which the church teaches. . . .

Today our energies, our minds, our hearts are consumed by the urgencies of the war we are fighting. But our hopes turn to the future. Deep in our consciousness we find ourselves saying again and again: "When the war is over —" and, tentatively, fearfully, like children with their fingers crossed, we begin to plan our personal lives. But we are beginning to realize that we can make no plans, we can have no personal lives if the world around us is not at peace. Let's go a little further in our thinking.

We know that when the Allied armies have destroyed the organized forces of tyranny and cruelty and evil in this world, we shall have a technical peace. The fighting will be over.

But how can we make that peace real; how can we make that peace enduring?

There will be conferences to solve these problems; there will be official discussions, appointed commissions. These things are the machinery by which nations function.

But if we are intent on establishing in this world a future where men can live in peace and enjoy the benefits of modern civilization, if we wish once more to be able to plan our lives without an overhanging burden of fear, we cannot rely merely upon governmental forms or world councils or the intricacies of diplomacy. A world of peace and well-being, to survive, must rest upon and be suffused with those age-old principles which this and other churches have been teaching throughout the centuries. It must find its inspiration in the leadership of a multitude of people who to Cain's ancient question: "Am I my brother's keeper?" have the courage to answer, "Yes."



# "Japs" in "Lazy Luxury" (?)

Howard D. Hannaford

RECENTLY a woman said to me, "I think all those Japs in camps ought to be taken out under guard and made to work in the fields. They tell me they live luxuriously without doing a thing. Why, my friend says they even have butter!" The speaker herself was clearly a person of luxurious leisure and certainly at that time she could eat butter, for it had not yet been rationed, but her statement revealed a widely prevalent viewpoint. At least four misconceptions are implicit in her careless speech.

First, she thought of all the 110,000 people in the American Government's ten relocation centers as "enemy alien" Japanese, although 70,000 of them are American citizens, many of whom have never been in Japan and cannot speak Japanese. Their environment and education have been American, so that their viewpoints are unlike those of Japanese young people. When a girl in one center was asked about her experiences in Japan, she replied, "Even my parents haven't been to Japan for twenty-nine years. And gosh! None of us children had ever been out of California until we came here." Planning meals in some centers is doubly difficult because the older people wish Japanese-style food sometimes, while many of the younger generation dislike it heartily. It is important for us to remember always that the majority of the people who are being held under restraint in these unnatural relocation centers are our fellow-citizens.

A second misconception is that the residents in these centers have done something wrong and therefore should be required to act under compulsion. In reality the enemy aliens and American citizens definitely under political suspicion are interned elsewhere and the hasty mass movement of all people of Japanese race from the West Coast did not prove any subversive activities by the individuals involved. In most cases they are innocent victims of prejudice or geographical accident.

The statement that the evacuees live "without doing a thing" and should be "made to work" indicates a third misconception, namely that the residents of the centers are inclined

to be lazy. The Japanese people are notably industrious in their own country and the unreasonably long working hours of Japanese immigrants have made economic problems for American competitors. The high percentage of perseverance in school attendance by the children of these immigrants indicates an industrious streak in them, too. The majority of the residents in the centers want employ-



Many of their parents are second generation Japanese-Americans

ment and, where there is lethargy, it is due to dissatisfaction with the abnormal conditions of the work offered them rather than to laziness. The way in which, against great odds, they have made equipment and adornment for their bare barrack homes and started flowers and vegetables growing in the most unlikely soil is a testimony to their industry.

The criticism of the supposed standard of living in the relocation centers, with its bitter emphasis upon the presumed supply of butter, revealed the speaker's opinion that the people in the centers had no right to the American way of life. This is a fourth misconception. Only a small proportion even of the Japanese

citizens have been living according to the simple mode of farmers in Japan and many, both Japanese and American citizens, are accustomed to the same housekeeping methods as ours. College graduates and professional men and women like to live with refinement, whether their faces are Anglo-Saxon or Japanese, and they find the slum-like conditions of the relocation centers very difficult to endure. The bleak surroundings; the rigorous climates; the stark barrack buildings; the living and sleeping in only one room, often crowded in with four other persons; the complete lack of privacy in bathrooms and toilets; the meals, noisily served and hastily eaten without aesthetic accompaniments, so that they cannot be centers of family life — all these disprove the assertion of luxurious living and present the same daily trials to many evacuees that they would to us. As for butter in the centers, I found it rare indeed, but even if it had not been, why should not American citizens in the centers have as much right to butter as those outside?

We, as citizens of the United States, need to be deeply concerned over these relocation centers. Their use to segregate a minority group of American citizens has serious implications, which are dangerous to the continuance of the traditional and cherished democracy of our great nation. Their existence is creating exceedingly serious social problems. They cannot be used for Americanization processes; rather they have shaken the faith of some loyal American citizens in their government and exposed them to possible Japanization. It is significant that a little child in one center began to talk in Japanese to his parents, Americans of Japanese ancestry, neither of whom could understand the Japanese language. Furthermore, these centers are making people of both Anglo-Saxon and Japanese ancestry race-conscious and aggravating the divisions of race, which already constitute such a serious problem in the United States.

The American Government, under its War Relocation Authority, shows evidences of

dissatisfaction with the present situation and is increasingly active in an effort to give the Americans and Japanese in the centers an opportunity to work under normal circumstances. The W.R.A. has opened offices in several cities to facilitate their resettlement in cities and countryside where they can work and support themselves like any other people in the United States. It is desired to place some students in colleges, also. No evacuee is to live in certain defense areas and every person sent out from a center is to be cleared by the F.B.I., so that any community receiving him can be assured that he is not dangerous to it.

However, no one can leave a center permanently without assurance of economic support. Therefore jobs must be found and colleges, willing to accept students of Japanese race, must be sought. In addition, it is important to be sure that the local community concerned will not ostracize or persecute the released person. Recently a group of farmers asked the W.R.A. for fifty farm laborers, but the people of a nearby city stirred up so much opposition to the proposal that it had to be dropped. Unfortunately this is not an isolated case. This is where Christians can help by cooperating with the government in finding work for the people in the centers and striving to eradicate prejudice and create favorable attitudes in communities.

We followers of Christ should be spiritually sensitive to the human needs in these centers. Many evacuees, both Japanese and American, are hurt and perplexed. Some of them have grown bitter. Their psychological reactions are not always sensible, but can easily be understood if we imaginatively put ourselves into their places. Many feel that no one cares for them or is interested in their plight. Let us Christians show them, not only as was done at Christmas, but all through the year, that we feel a real sense of brotherhood in Christ with them. Then let us resolve to undergird our sympathy with them in helpful and effective action.

### *To Subscribers*

Do not forget that, because we have had to combine the July-August issues of the magazine, on account of the paper shortage, there will not be another issue off the press until August — the September number.

# "Our High Calling"

Inez Moser

(An address given at the popular meeting of the General Council at General Assembly)

PRESBYTERIAN women eagerly seek opportunities to respond to their share of the responsibility of a church challenged in these times to press on to their high calling in Christ. Such a time as this demands that in our personal influence, as well as with the force of our organized work, we be alert to certain emphases in the spiritual advance of the church.

There is no interest or problem or opportunity in our church exclusively that of women. However, there are certain fields upon which women have placed more emphasis.

Therefore, we call on Christian women everywhere to study the opportunities our Lord is placing before us today to release the potential spiritual power of the home life of the world.

The need of church women to deepen the spiritual power in our own homes is most urgent. No longer can we think of home as a setting of four walls, for our sons and daughters are all over the world today and with them are our hearts and the extent of our homes. No longer are we able to select their associates from certain social or racial groups. There is no doubt *now* that our neighborhood is the world. This situation calls for a new dedication of church women in understanding of group living and racial cooperation. Church women, because of their contribution to group living and their emphasis upon the brotherliness of all peoples, are well equipped to take the lead in preparing the mind and heart for sacrifices and responsibilities in the days ahead.

We call upon Christian women to seek opportunities for understanding and cooperation with the women who are undertaking new responsibilities and meeting new situations in the war.

The new occupational areas which women have entered, the new experience in administration in volunteer defense work, challenge the church to follow them with renewed understanding. Of course, many women will return to their home life as soon as the war is over. On the other hand, new doors have been opened and we must be prepared for a new kind of social and economic life in America. The home, through all this change, must be protected. Certainly women can make a large contribution toward building a church program where families may together have fine, appropriate recreation, education, and worship.

We call upon church women to insist upon a peace the first concern of which is the expression of full, abundant living for the youth of the world.

The instinctive desire of women is to build a world that will guarantee the best opportunities for the future of children. Consequently, at the peace table women will be back of any policy devised to insure these rights. The vengeance of starving children in Europe and China — the innocence of the babies of Japan and Germany — the loneliness of millions of homes where fathers cannot return — these are the pictures in a woman's mind as politicians draw up the terms of an Armistice. Only the guarantors of fair conditions for the children of all nations will be the peace-makers that are called blessed. Women will never seek to guarantee to boys and girls of underprivileged classes in our own and all countries the kind of education and care that will make them potential leaders in the world's tomorrow.

We call upon women to respond with more daring to the creative task of the whole church.

The task of assuming spiritual leadership in the program of the church has been too often departmentalized, leaving its leadership in the hands of church boards dominated by one sex. The consequent reaction forces women to express their leadership entirely through the organized women's program or increasingly in organizations outside the church. In these times when women have entered every other department of life with equal recognition with men, the church, having motivated this freedom of thought and mind which has made this sort of expression possible, must not fall behind. In spite of the fact that over half the members of the church are women, too often the proportion on the Session and Board of Trustees of the church indicates that we are not truly a representative democracy. Steps of advance along this line must be made with a spirit of fellowship that together we may perform the task of our Lord that has so barely begun.

But the greatest call to women in these days, as in all times, is to be spiritually minded. Our highest calling is to bestow to a hungry world, yes, even to a hungry church, *faith* and *confidence*, and their sources lie deep in a spiritual experience of God.

People need God! We must make him real. We must, by our own triumphant living light the way to him for those who have lost it. Christ is calling upon his Church to do these new social and economic tasks and our best preparation is a renewed inward life — abundant, unafraid, radiant, victorious.

# The Church and America's Peoples

(Excerpts from an address by KENNETH D. MILLER at General Assembly)

SOMEWHERE in Africa a liaison officer from the British army reviewed a detachment of American troops. He passed along the line and looked into their faces. He noted their determined mien, their physical fitness, their air of being ready for any test. "Regular Yankees," he said to himself as he concluded the review. Then he heard the sergeant call the roll: "Bolognino, Faulkuchen, Klibanoff, Plavsky, Schrettenbrunner, Szcsotka, Vlk, Palacek." He turned away muttering, "Yankees indeed — Bolognino, Faulkuchen, Klibanoff, Schrettenbrunner — are these our American cousins?"

Cousins or no cousins — these boys were Americans — as truly as any whose names were purely English. They were born in America. America is their native land, America is home to them and they yield to none in their willingness to sacrifice for their country's welfare. . . .

Here is a boy born and brought up in one of New York's "Little Italys," now stationed on Christmas Island; a former farm hand from Minnesota, a "squarehead," his buddies call him, standing guard in Iceland; over on Guadalcanal is a Marine of Finnish extraction from the Pacific Coast; one of German parentage from Milwaukee, another from one of our oldest southern families, and one from Boston but with the map of Ireland still on his face. In Tunisia there is a Negro from Alabama, a Slovak miner from Scranton, a French Canadian from Lewiston, Maine, a Jewish boy from the Williamsburg section of Brooklyn, a Polish lad from Hamtramck, a Grosse Pointe boy fresh out of Harvard. . . .

All these boys think of America as home. When they think of America what is it that is most vivid to them, most precious? Their letters home tell the story. It is not "the spacious skies," "the fruited plain" that make America beautiful in their sight. . . . They write often . . . of the familiar diversions of American life — the neighborhood movie house, the corner drug store, the village grocery store, the club, the lodge. They want to know how the Dodgers are doing — or the Tigers.

. . . They think often of their church and now it seems to mean more to them than ever before. They think of their old job; the meals they used to have (and which we used to have) and write out imaginary menus of their first meal at home. . . .

We have come to the supreme test of our national history, and whether America will stand or fall will depend in the last analysis upon the character of our people, upon the strength of their moral fibre, upon the sturdiness of their faith in themselves, in their nation, and in their God.

We like to think that our American public may be distinguished by two outstanding characteristics: their essential unity and their vital religious faith. . . . Both of these foundation stones of our American culture are in danger and it behooves all of us who call ourselves good citizens and especially those of us who are of the church to see to it that the perils are avoided and our unity and our religious faith preserved and strengthened.

First, as to our national unity. From the outset this continent has drawn to itself people of diverse origin. To the original inhabitants, the Indians, were added English, Scotch, Irish, Dutch, and German settlers. Negroes imported from Africa, as slaves, remained to become a permanent element in our population. To these have been added in the last one hundred years some thirty-five million immigrants from practically every land on earth, but predominantly from Europe. But all of these have become Americans — speaking one language, cherishing the same ideals and aspirations, engaged in the common task of building upon this continent a new nation. . . .

This achievement of unity by colonists and immigrants of divergent origin has been unique in the history of nations. None has been absorbed by others; all have contributed of their background, traditions, and native ability to the creation of something new. For ours is no mere extension of Anglo-Saxon civilization — it is a new culture distinctively American.



Lieut. Sam Thomas (Pima Indian), Tucson graduate

This unification of our American life has been made possible by our adherence to the principles of liberty and tolerance. . . . The result has been an unusual degree of conformity and uniformity given by men not of compulsion but of their own free will. . . .

We have a singular manifestation of unity in the war effort. Hitler made an egregious miscalculation when he counted upon the 7,500,000 Americans of German extraction as potential fifth columnists. The number of our German citizens who are disloyal to their adopted country is an infinitely small percentage, and most of them were planted here by German agents. So it is with the Italians and even with the Japanese. There is something about America which commands the affectionate loyalty of those who live here.

But underneath this superficial unity there are cleavages and we of the church who preach brotherhood must be mindful of them and seek to heal them.

Before the Christian Church can hope to make a successful approach to the American Jews who have so generally abandoned their ancestral faith, it must Christianize the attitudes of its own members toward the Jews. So long as we give no cordial welcome in our churches to Americans of Italian and Magyar extraction we have no right to complain if they remain unchurched and swell the multitude of Americans who are without any religious faith. It is a matter of deep concern to us that so many of our American Negroes in our northern cities lose contact with the church. But we shall never win them until we convince them that we have a genuine concern in their welfare and are ready to do battle in their behalf against racial discrimination here at home.

We have cleavages, too, of class. Employers and employees, capital and labor, management and worker are too often pitted against one another in suspicion, hatred, and conflict. To these tensions, too, the church cannot remain indifferent. We of the church are not called upon to settle economic problems, but we are called upon to point out that in every economic problem there is a human problem and to insist that these human problems be solved in the spirit of Christ.

We have religious cleavages. In many a community, Protestants, Catholics, and Jews constitute rival and hostile camps. . . . Perhaps if all religionists realized how fast the nation was drifting towards paganism, they would sink their differences in a common front against irreligion.

America, a nation born of religious ideals, sustained and strengthened through its history by a vital religious faith, is in danger of becoming an essentially pagan nation. We have five million Jewish citizens, but only about eight per cent of them are faithful to the synagogue. Of our four and a half million Italians, two-thirds are out of the church. Our Czechs, with all their spiritual heritage, are sublimely indifferent to the church. Our Americans of Russian, Yugoslav, and Ukrainian parentage are not being held by the Orthodox church. . . . Add these to the ranks of old-line Americans whose parents and grandparents were active in the various Protestant churches, but who themselves pay little attention to it, and you have a vast army of Americans — good citizens, too, who are nevertheless becoming Americans without any vital religious faith. And an American without religion would be, I submit, a strange kind of American.

These fundamental, nation-wide situations justify all the efforts made by our Boards. . . . If there ever was a cause which every good American should support this is it.

But let no one suppose that this responsibility may be discharged so lightly as by dropping some money into the collection plate. This responsibility rests back squarely upon every church and every church member. It is so easy to say: "Let the mission board do it." "Let the church do it." "Let the minister do it." America will not be made Christian until every Christian in America rises to say, "Here am I; let me do it!"

# Makers of the U. S. A.

THE SPANIARDS built missions in the South-west; the Puritans built churches in the Northeast. Is the artist who created our picture map, "Makers of the U. S. A.," right in showing no churches in between — no predominant interest in Christianity among the peoples who in more recent days have been "makers of the U. S. A."? Many of those who know the second-generation newcomers best would say yes. The foreign-language churches do not hold them, they say; the American churches, peopled by those of the older stock, do not welcome them; around them they see their young contemporaries without interest in the church; and they draw the conclusion, "To be an American means to live without the church."

Whether such a general conclusion is correct or not, it is widespread. Dr. Kenneth Miller, in his book, *We Who Are America*, which has just been issued by the Friendship Press for the use of adult mission study classes, offers incident after incident to show the lack of contact between the newer Americans and the church. His illustrations are not drawn from one nationality or one locality only, but include Russians, Mexicans, Czechs, Jews, Poles, Italians, and others in many parts of the United States, and relate to peoples who by background are of both Catholic and Protestant heritage. Dr. Samuel Rizzo, pastor of St. Paul's Portuguese Church in the great industrial city of Newark, New Jersey, points out the tremendous waste of church-power among the second-generation young people which might be put to use if the established older congregations would awaken to the mission field at their very doors. Even the state of New York has in some of its older areas large regions entirely unchurched, in many of which farmers of European stock are taking over properties given up by their former American holders.

The war brings this responsibility home to us with great clearness. If we have in our midst a whole generation of people lacking in any definite religious training or Christian background for their lives, how can we expect



our share in the peace-making to be based on far-sighted and generous provisions which will endure? The humanist, no matter how high-minded, has not the light by which to see and build for a lasting future. Real equality is not that I am as good as you, but that I am as bad as you, and we both need the grace of God in our lives.

In the study books prepared for this year's work we have what Churchill called Africa:

DIANS • SWEDES • CZECHS • IRISH • FRENCH • PUERTO RICANS • CUBANS • DUTCH •

# S OF THE U. S. A.



FILIPINOS • MEXICANS • SLAVS • DANES • SPANIARDS • NEGROES • JAPANESE • SYRIANS • SWISS •

INDIANS • ENGLISH • SCOTS • ARMENIANS • PORTUGUESE • ITALIANS • GREEKS •

“Not a resting-place but a springboard.” Study should lead to action. Dr. Miller’s *We Who Are America*, and Emily Parker Simon’s *Strong as the People*, give general surveys, the one for adults, the other for young people. An unusual book is *Allies of the Truth*, consisting of reports of interviews with or articles about fifteen or more ministers of foreign-language Presbyterian churches in different parts of the United States. Other materials

will be found listed on the literature pages of this and previous issues of *WOMEN AND MISSIONS*.

And we come back to the question, “Was the artist right?” Perhaps she was. But whether the picture is to remain true in the future, depends upon us of the present generation. The coming year’s study may well mark a turning-point in the development of American churches.

C.M.H.

# *Hostel for University Men in Mexico City*

William M. Baird, Jr.

WHEN ASKED to write about our work I felt somewhat as I suppose a cocoon might feel if asked to write a short treatise on the art of flying; we had just opened the hostel, had exactly one lone student, and knew very little about conducting a hostel for students. However, I now feel somewhat more qualified: while writing the above sentence, our second student called and asked if he might enter the hostel tonight. We have three others in sight who are anxious to come in and are feverishly writing their parents for the necessary permission and financial backing.

As we have been in Mexico only a little over four months, having worked in Korea for seventeen years, my work is really twofold: studying the Spanish language in the hope of eventually being able to comply with the invitation of the Presbyterian Seminary Board to teach in the Seminary, and starting a Christian home for university students.

Due to our lack of the language, and to the fact that this seems to be a new undertaking without a previously accumulated fund of experience to be drawn upon, it has been thought best for us to start on a small scale with only four or five students, so that we would be able to study and gain experience as we went along, and make our initial mistakes also on a small scale.

Why a hostel for university men in Mexico City? The quotations are from a report made by a committee appointed by our Mission to investigate the needs and prospects for a Presbyterian hostel for university men. "There are about fifteen thousand students in Mexico City enrolled in the National University, the Federal Normal School, and the various technical schools. In the other large cities of Mexico there are no educational institutions of fully equal rank." The number of students from evangelical families "is estimated at from two hundred to a thousand." How many of these may be Presbyterian boys I am as yet unable to say, but it is improbable that our hostel, however much it may grow and prosper, will ever be able to provide a home for all our own Presbyterian boys who might de-

sire to avail themselves of it. Although there are dormitories for theological students, there is no other home provided for evangelical students pursuing secular studies.

Many of the students who come to study in this city come from homes so far away and are so limited in their finances that they are unable to return for vacations during the years of their study here. "Many of them have to go into strange places for their homes while getting their last four to seven years of education. Then, too, one must not forget that this great city of about 1,250,000 people is no exception as to its morals." If nothing is done for these boys during these years of separation from their parents, they are very likely to drift away from the Christian teachings of their homes and home churches. Our "objective is to provide a safe, sane, and attractive 'home' for these youth," and to conserve them for Christ and his church, for their sakes and for the sake of the church which needs well-educated laymen vitally interested in its welfare.

Fortunately, Mrs. Baird, besides being a good housekeeper and homemaker, is a trained nurse, and therefore is eminently qualified to hold up her end in this cooperative project, which end is likely to be the heavy one, involving oversight of the domestic side of things, and all that goes to make a comfortable, happy, and attractive home for the students.

As suitable for our present purpose of starting on a small scale we have rented a residence about half an hour's car ride from the chief University center. Although not planned with this in view, we have found it remarkably adaptable to our purposes. As it has a front and back stairway, both approachable from the same front entrance, and a garage for which we have no use but which we have been able to turn into a lovely dining room for the students, we have found it easy to separate our part of the house from the students' part. We now have space for seven students, although we do not plan to take in that many at once. The reason for choosing a place this





The hostel is the building behind the electric light pole

far from the University is that not only is the neighborhood around the University undesirable for residence but the rents are prohibitive, being twice as high as here. It is possible to provide the students with transportation on the street cars at a considerable saving over renting a place near the University. Although this is a very nice locality, even here we are very near to our neighbors, as all the houses have *patios*, or enclosed courts, and flat roofs instead of front or back yards, and anyone can step from one roof to another, or to the fire escape stairway of the next house. Living in such close proximity has its advantages, however, as our eleven-year-old Ann Louise has discovered. She has found that if she merely steps out on the fire escape the neighbors' pets, especially dogs and parrots, flock to her from all directions.

Our first student is studying medicine. The second day he was here he came home from the University with a skull and a number of bones, that would have done well as crossbones, tucked under one arm. A day or two later he left the skull on the lobby table before going off to class. Realizing how he cherished it, I could not understand this until a friend of his called and asked if he could borrow "San Martín's skull." He is a fine lad and a very active worker at the El Divino Salvador

Church. He must be truly consecrated, as I said to Mrs. Baird when he got up at four o'clock on a Sunday morning to go out to a mission some distance from the city after having got back from his last class after eleven o'clock. They have strange hours here due to the fact that most of the professors, instead of giving full time to teaching, are engaged in their various professions and can give to the students only such time as they are free from their other duties.

Although we are trying to make this work as nearly self-supporting as possible, and have each student pay as much as he can towards his board, it is doubtful if it can ever be entirely self-supporting. It might be possible, if we were to fill up the hostel with rich boys, but this would not help many worthy boys of the type that particularly need help. On the other hand we cannot compete with the conditions under which many of the poorer students have to live. Many of them get cots in hallways or in already occupied rooms with poor families that are glad to put on a few more beans and tortillas and let the students take pot luck with them, in exchange for the pittance that they can contribute toward the family exchequer. The housewife does all the work, so there is no extra overhead for servants, rent, fuel, and other expenses which we cannot avoid.

The Lord appears to be blessing our efforts thus far, and we hope and pray that he may give them the stamp of his approval by causing this work to prosper and to fill a very real need here, and by sending us the support that will be needed to enable us to minister to the needs, physical and spiritual, of an increasing number of students.

Pray for us and for the progressive movement in the Mexican Church.

### *"How Shall They Preach Except They Be Sent"*

The Board of Foreign Missions reports that new and returned missionaries are constantly moving out to their fields. After all papers have been cleared they wait for their "sealed orders" and then quietly slip away according to instructions. Last week four missionaries left in this way — a young doctor and nurse going out to India for the first time, one returning to her work in India, and

the head of an important school returning to Syria. It is earnestly requested by the Board that these missionaries, who are constantly moving out in this way, witnessing to the power of the gospel, may be sustained and strengthened and guided through the power of prayer.

May not one of us fail them as they face the dangers of the sea and air in this critical time.

# Women's Day at General Assembly

Maude W. Pino

Oh, teach me, Lord, that I may teach  
The precious things thou dost impart;  
And wing my words that they may reach  
The hidden depths of many a heart.

In the spirit of this great prayer poem, the women's meeting of the 155th General Assembly opened in First Church, Detroit, Michigan, on May 28. Throughout the day there was in every address and in the service of worship that hope that the words being spoken should reach every heart present, that, in turn, the interpretation of the day's program should be taken back to every women's organization to place new individual responsibilities for the welfare of the world's peoples.

More than six hundred women were present. The entire day's program was built around the theme, "Church Women in a World at War," with the worship theme, "The Adequacy of Jesus Christ to Meet Present-Day Needs." Mrs. Frederick H. Olert, wife of the pastor of First Church, set the pattern for our day's thinking in her call to worship and invocation. Mrs. Frederick M. Paist, member of the Board of Christian Education and former national Y.W.C.A. president, serving as co-ordinator for the day, introduced our study theme. She quoted from the retiring Moderator's address, in which he said, "The Church is on the move," and placed squarely upon us our individual responsibility for moving with it, doing something, not just being content with "killing time." She indicated our place as patriotic church women in remembering that in spite of war work, patriotic duty, and church or other meetings, our husbands needed care (I'm sure plenty of Presbyterian husbands were neglected this week!); that our children needed to find us at our home when they came from school or work or play; that some women have to be "carried on the backs of others until they wake up to what they can do individually" to carry world responsibility as church women.

Mrs. William H. Wiser, missionary from India and co-author of the Foreign Missions study book, *For All of Life*, told us of the problems of "creating a Christian neighborhood" in India. She left us feeling that if we who live in America would work just half as hard at creating a Christian neighborhood here, the world's problems, the world's sorrows, the world's wars might come to be unknown. Her emphasis on prayer and the daily showing of the love of Christ by native workers as a means of overcoming hatreds and

prejudices humbled us as we realized the part her life has played in showing these qualities to the women of India. "We must behave like Christians if we are to build a Christian community," said Mrs. Wiser.

Miss Mary McElwain, acting Dean of Wilson College, Chambersburg, Pennsylvania, next spoke on "Preserving a Christian Culture." In her clear, sparkling, smiling, charming manner, she drove home to us the relationship that must increasingly exist between church and education. "It remains for the church and the colleges of liberal arts, to save the soul of the world which science will free from material slavery. Our students must be led back to a study of the Bible which will supply them with a Christian philosophy of life, and guide them in the reconstruction of our social order." She spoke at effective length of the softening processes of our modern educational system, that new psychological fear that has taken educational discipline away from our youth; of that anxiety to create a false happiness for them — that which comes without the hard work which should precede it. She emphasized the need of giving our children difficult tasks by which to build up their self-respect in the accomplishment thereof; of the mental humility that should come from education, and said, "But neither mental humility nor strength of character is provided in a scheme of education that does not stretch and sometimes baffle the powers of a student. And one of the dangers of the world today is the prevalence of the man who knows not that he knows not." . . . She concluded, "When the war is ended — and always — the world's greatest need will be for leaders of thought; it is our part to be preparing to supply this need, through our influence, our work, our money. . . . Identity of high ideals is the hope of the future world. Their attainment is possible only through the preservation of Christian culture."

After Mrs. Paist had effectively gathered up the related elements of the two addresses, the closing worship service was led by Mrs. Gerrit Labotz of Youngstown, Ohio, member of the National Council of Women's Organizations in the Presbyterian Church and president of the Mahoning Presbyterial Society. In a consecrated devotional attitude we were led into an interval of personal searching for our own needs and shown the adequacy of Jesus Christ to meet them. Strangely through the medium of personality, the human voice, the sayings of Jesus, the beautiful prayer-hymns of the church, our minds were stilled,

# Women and Missions

OCTOBER 1942

## *The Gripsholm Docks!*<sup>\*</sup>

Charles T. Leber

THE *M.S. Gripsholm* arrived safely in New York harbor on the morning of August 25. Of its passengers, which numbered approximately fifteen hundred, about six hundred were missionaries; 141 adults and 26 children were Presbyterians. It was a time of great rejoicing for the families and friends who had been waiting so anxiously for their loved ones. War being what it is, it took considerable time for the missionaries to disembark. With the exception of the diplomatic group, all on board the *Gripsholm* were examined with extreme care by government officials. Consequently, the entire missionary group did not leave the *Gripsholm* until the night of Friday, August 28. . . .

No one who arrived on the *Gripsholm* has been in the Philippines since the outbreak of the war. Moreover, the list of arrivals does not give the entire personnel at posts in the mission areas. We do not understand the basis of their selection; one hundred eighty missionaries are still on the field. We hope that they will be repatriated on the next ship, but we have been given no such assurance and no date on which to expect them.

During the summer, the Board has been preparing a suitable reception for this company of courageous workers. The First Presbyterian Church of New York City graciously granted the use of its sanctuary for a two-day conference. The missionaries, their families, friends, other missionaries of the Board, and the Board members and staff joined for the days of Monday, August 31, and Tuesday, September 1, in worship and discussion.

<sup>\*</sup> Excerpts from the special edition of the *Foreign Affairs Bulletin*. If you wish to have the full statement, order this issue of the *Bulletin* from your nearest Central Distributing Department.

The first day there were reports from the war areas, Dr. H. D. Hannaford telling of Japan, Dr. E. H. Miller of Chosen, and Rev. Paul A. Eakin of Thailand. Dr. Hannaford told of the internment of the missionaries in Japan and of the fair treatment of all except a few who were suspected of having certain information which the Japanese wanted. Dr. Miller told of the difficulties in Chosen and of the pressure upon both missionaries and Christian nationals by the Japanese to bring them into line. Mr. Eakin spoke of the experiences of the missionaries in Thailand and of the months they spent in the internment camp in Bangkok, under conditions which were difficult but not as severe as one might have expected under such circumstances. All were interned on a university campus. . . .

Following a noon recess, the story of China was told by Rev. David Hughes Thomas of Hainan, Rev. Merrill S. Ady of Hongkong, and Rev. Harry G. Romig of Shantung. Every speaker told feelingly of the loyalty and devotion of Christian friends who had stood by them even in face of the limitations of internment; of the courage and continuing work of the Christians; of the realities of world Christian fellowship and of the promise for the future of Christianity in the great land of China. Everyone stressed the necessity of our standing by in prayer and giving and planning during these war days in order to be ready for a post-war advance in both personnel and appropriations for the advancement of the Kingdom.

On the evening of the first day there was a panel presentation of the work in other fields. Latin America, India, the Near East, and Africa were presented as open areas for a present and continuing advance of the world Christian mission.

On the second day the discussion was given to the situation in the home church. After a presentation by the president of the Board, Dr. Paul C. Johnston, on "The Church That Awaits You," there were discussions on pertinent themes such as "The War-Time Service Commission," "The Home Base Program," "The Missionary Force," "The Women's Viewpoint," and "Points of Emphasis in the Presentation of the Mission Cause at This Hour."

At 4:15 o'clock on the second day there was a beautiful and memorable service of Holy Communion led by Dr. Johnston, Dr. Peter K. Emmons, Vice-President of the Board, and Mr. Evor Roberts, student assistant at the First Presbyterian Church.

No brief résumé does justice to this Board Conference with the repatriated missionaries. It was an experience on a high spiritual level, with hours of insight and vision undergirded with prayers of thanksgiving.

A statement was prepared by the Board and given in writing to each returning missionary. It not only epitomized the purpose and spirit of the Repatriation Conference; it also gave an indication of the problems and tasks before the Board during the coming weeks and months. One found here, as well, the need for the prayerful cooperation and support of the home church. . . . The War-Time Service Commission is joining with The Board of Foreign Missions in appealing to the church for special funds to care for the emergency expenses in connection with this unexpected repatriation caused by the war. Here indeed is a necessary and worthy war-time appeal.

The coming of the *Gripsholm* raises the question as to how many Presbyterian missionaries are still in service on the foreign field. As significant as the return of the *Gripsholm* is, it is of even greater importance that they have returned from only three and a half fields of the sixteen areas covered by Presbyterian work. The Philippines remain impenetrable. In the other eleven and a half fields where there have been no major dislocations caused by the war the missionary force numbers 611. The field referred to above by "halves" is China, Occupied and Free. Although no Presbyterian missionary is in Iraq at the moment, our responsibility for funds and prayerful interest continues because of our

association with the United Mission in Iraq.

Combining the above personnel with the number still remaining in the Philippines, Japan, and Occupied China, the total field force is now 791.

Reenforcements are being sent to Latin America in the persons of missionaries transferred from other fields and the new recruits. Missionaries are also being sent to Africa, and we are making every effort to get them into Free China and India. "Appointees-in-waiting," new missionaries, are still being received by the Board both for present service and for training for the post-war mission.

Many great experiences were related by the missionaries upon their return, but none more significant than these two: One of the missionaries, as he was leaving Japan, was surprised to have a letter thrust into his hand. It was from a Japanese teacher who had been associated with him for many years in a Christian school. The missionary could not bring the letter out with him, so he memorized this part of it: "We are glad you stayed with us as long as you did. We are sorry that your going has about it the cloak of sadness, but please always remember — you have done something lasting for us." Another missionary, speaking of his internment, told of a comrade who had been praying earnestly that they both would be set free. "But," said the friend, "for my part, I have been praying not only that I would be free; I have been praying that I would be fit to be free." Listening to our missionaries who have returned with such courage and faith from their imprisonment and internment, one wondered whether those of us in this land of the free are fit for so great a freedom.

Our work has not been destroyed. . . . The Young Church grows despite persecution. . . .

Returning from years of interior service and months of internment, while crossing the ocean a missionary wrote this in a letter to the Board: "Take us to a beautiful church to pray. Let us hear an organ again. Give us the Bread of Life. Show us a fresh vision of Jesus' own dream of the Kingdom. Then for some hard, realistic thinking and planning for greater things in the work of the ecumenical church. This war and its causes are evidence that our work has barely begun."

# Looking Both Ways in Korea

Horace H. Underwood

IN THE LAST FEW YEARS Korea has rather dropped out of the view of the home church. News of Korea has been sometimes discouraging and often misunderstood.

Some have gathered the idea that the work in Korea was done, that it was practically a Christian country! Much advertising of self-support has unfairly penalized the work. The fact that Koreans built their own churches and paid their own pastors, that Korean students paid full tuitions in mission schools, and that hospitals were forced to make their own way has tended to make both church and Board feel that Korea could be left to get along by itself.

The Korean Presbyterian Church was organized and functioning as an independent self-governing body over thirty years ago. At the request of the Koreans, all ordained missionaries were members of presbytery during the early years of the church. Later this was modified so that only those accepting charges under presbytery were members. Gradually the presbytery assumed larger and larger responsibility. Foreign mission work, most of the Bible institutes, the Christian newspaper, etc., etc., came under their control. A considerable number of missionaries holding presbyterial charges continued as members and formed an influential but by no means a controlling bloc in the church. Shortly before the war the government directed the severing of all

formal and organizational ties with aliens. The result was that by November 1940, when most of the missionaries left Korea, practically all missionary control and connection with seminary, schools, and churches had ended. Then came war, internment for the little group which had stayed on, and finally on June 1, 1942, the exchange and evacuation of the last of the missionaries.

The Korean church, economically poor, with inadequate national leadership, and under terrible political handicaps, has courageously struggled to carry the burden thus imposed. The chief sufferers are the Christians in hundreds of little groups scattered over the valleys and mountains of Korea. These unorganized groups were largely under missionary care while the National church strove to confer and maintain the "organized churches." It is conservative to estimate at one hundred thousand the Christians whose care has thus been thrown back on the church. The problem is made more difficult by the fact that they are scattered rural groups in a country where transportation is still primitive. Seminary, colleges, and such schools as were not closed out are also being carried "somehow" though greatly handicapped and under grave police restrictions.

This church on which these crushing burdens have been suddenly thrown is a loyal consecrated church. There are of course "weak"

Life moves slowly  
along a Korean  
country highway.



brethren as well as strong. Let us not forget that it is forced to function under the ruthless rule of the Japanese secret police. It is under well justified police suspicion of "disloyalty" to Japan and under equally well justified suspicion of strong democratic sympathies, as well as friendship for America and Americans. Remember also it stands for a creed which embodies the most "dangerous thoughts" in the Japanese Empire. To steer a path which will preserve some form of Christian organization and yet not compromise essential faith is difficult indeed. Living in the safety and freedom of America we should loyally continue our interest in and prayers for those who so bravely maintain existence under the iron heel of Japan.

And now to try and look forward to the day of re-entry into Korea! There are many unknown factors but there are also a number of certainties.

If the United Nations should succeed in freeing Korea from Japan it is certain that the psychological conditions of re-entry will be extremely favorable. Koreans will rejoice in the defeat of Japan and in whatever freedoms are granted them. Many if not all Koreans will welcome the return of American friends as well as help from America.

Whatever the number of Christians and whatever their form of organization, it is certain that there will be a large Korean church which will have had the experience of carrying the whole work for some years, and with which we may cooperate.

With less than half a million Christians among twenty-five million people, the evangelistic need, especially after these years of Japanese influence, is as certain as are the economic and educational needs.

The faith and courage of both the Board and the General Assembly make it certain that there will be both a nucleus of experienced

missionaries and re-enforcements to follow.

When the missionary re-enters Korea under these conditions there will be no need for a "redefinition of objectives" but circumstances and policies effectively adapted to circumstances may well delimit anew the forms and methods of work. Missionaries will be ready and willing to undertake such work and to accept such positions as the national church shall deem to be most desirable for them. They may possibly initiate new lines of work which the nationals are not yet ready to undertake. Personally, I hope that the mission will preserve such a cooperative, though independent, organization as may best represent to the younger church in Korea the experience, ideals, and spirit of the older church in America.

It is to be hoped that a church which has been starved because of self-support will no longer be so penalized. It is to be hoped that our American church will be willing to support more charity work in the Korean hospitals in Jesus' name. It is to be hoped that seminary, colleges, and schools may receive special subsidies for the employment of qualified Christian nationals. We even hope that money can be found to give Korea at least a few beautiful churches such as her poverty cannot build.

We shall need more missionaries, not fewer. "Little Korea" has twenty-five million people and is thirteenth in population in the world, trailing Spain by only a little, and larger than any South American country except Brazil!

We hope and pray that Korea, which suffered first and longest under Japan, may gain her freedom. If this is achieved we should be ready to seize the wonderful opportunity that will open doors closed since 1910.

In any case we may expect at least religious freedom and we should plan and look forward to greater things than any backward glance can show us.

## The Mission School an Incubator for Leaders

*(Continued from page 4)*

Pimas want the Japanese to know their Lord.

If there is one outstanding obstacle that is hindering the progress of the Indians in this area, without hesitation I would say it is the use of intoxicating liquor. Its baneful influence is seen and felt in every avenue of worthy endeavor. Many of our Indian leaders realize

the seriousness of the situation, but thus far they have not been able to cope with it. The interest and prayers of our Christian friends are asked that the work which has shown such singular progress may prosper and that the Indian may make his contribution in this time of special need.

# Miracles in Korea

C. A. Clark

FIFTY-EIGHT YEARS ago Protestant missionaries first entered Korea. The Roman Catholics had been working there since 1777, first by literature sent across the closed border from Peking. Periodically from 1790, murderous persecutions of the Christians swept the land, the latest and worst coming in 1866. In the various persecutions, a total of more than ten thousand Korean Christians were slaughtered for their faith. This was Old Korea before the Japanese seized it.

From 1866 to 1882, there were no missionaries; then Protestants and Catholics came in together. The work began with great difficulty. All of the old hatreds and animosities stirred during the Catholic massacres remained. The country was still the "Hermit Nation." Only a few places were open to foreign travel. Outside those it was very dangerous to go. It was fourteen years (1896) before the baptized roll of our Mission reached one hundred, and it stayed there for two years more. Today there are a half million Protestants and one hundred and forty thousand Catholic believers in the country and at least five thousand Protestant churches. Four hundred thousand of the believers and four thousand of the churches are Presbyterian. A "miracle" is the only word that adequately describes this growth. For the last five years, and increasingly all through the thirty-two years since the Japanese seized the country in 1910, both missionaries and Christians have been under the harrow of persecution, not so many cases of "unto death" of the body as in the old Catholic days, but sometimes mental torture is worse even than that. In June 1942, the last of the missionaries were driven from the country for the time being. Some people have been pessimistic about the future of the church. History guarantees that, as there have been miracles here, there will be miracles again.

Incidentally Korea is tremendously important to all the world just now in connection with this war, for it is the only country on the mainland of Asia anywhere near Japan, only eighty miles away. It supplies a large part of

Japan's food, all of its iron, copper, gold, coal, tungsten, etc. It is Japan's storehouse of war supplies. We can never conquer Japan till we capture and set Korea free and this is our only hope, too, against future wars started by Japan. Korea is exactly the size of Minnesota or Kansas, but has a population of twenty-five millions.

In 1907, there were in the country four groups of Presbyterian missionaries — the Canadians, Australians, the Southern Presbyterians, and ourselves. That year we gathered together the converts of those four mis-



A Korean Bible teacher

sions and set up the great independent, self-governing National Presbyterian Church of Korea, which now has its own great General Assembly and thirty-three presbyteries. Presbyterian women will be interested to know that in twenty-five of those thirty-three presbyteries we have presbyterials, and every year when the General Assembly is meeting, in some other building in the town a meeting

like a synodical is held where the delegates of the twenty-five presbyterials meet to discuss women's work at home and abroad. Since 1907, every American missionary who has administered the Sacraments there has done so, not by his authority as a missionary but by the delegation of the Korean Presbytery, which is supreme. And please notice that this great national church was established just twenty-three years after the first American missionary entered Korea. This is one of the reasons why we speak of miracles in Korea.

Since 1907, the Korean church has been a missionary-sending church as well as one receiving. In joy over the founding of their national church in 1907, the Koreans began sending out foreign missionaries, and today they have them in the countries around outside Korea, north, east, south, and west. It may be of interest to know also that every pastor in the Korean Church is a volunteer for foreign service, eager to go if called. Some years ago, the Foreign Board of the Church called the pastor of a Korean church with a congregation of twelve hundred and he gladly went to China. The mission of which the church is proudest is that to the west in Shantung, China, where there are seven missionaries of the Korean church (three pastors with their wives and one single lady) working in the Chinese language, and they have under their charge more than thirty-five hundred Chinese Christians. Up northwest on the border of Mongolia is another man with his wife. In Manchuria there are a dozen men. For years a great mission carried on in Siberia, until the Reds expelled them. East in Japan are ten men. South of Korea in the great Island of Quelpart is a whole presbytery. The people there are Koreans but very different from the Koreans on the mainland, so that it, too, is really a foreign mission work. And please note again, this foreign mission work began just twenty-three years after the first American missionary landed in Korea, another miracle.

Today the Church is enduring unbelievable persecution. There is a fierce and determined campaign on the part of anti-Christian Japanese to compel every Christian to bow and worship at the Shinto shrines. The man who categorically refuses risks at least beatings and the jail. Thousands have already suffered jail sentences. Hundreds are still in



Korean Bible Women

jail. Yet not one in ten of our Presbyterian Christians has ever gone near a shrine. For a mild, peace-loving people like the Koreans, steadfastness like this is a miracle. To own a weapon in Korea has been a death offence since 1911. Armed in the strength of the Lord, they need no other weapons.

The Korean Church has about five hundred fifty ordained pastors whose education is the practical equivalent of that of American pastors, three years of Seminary with also a knowledge of Chinese, Japanese, and some English. There are also about eight hundred "unordained pastors," graduates of Bible institutes who are being used temporarily till pastors can be trained. They cannot perform the Sacraments. There are six hundred Bible women on salary, about one hundred of them graduates of the Women's Biblical Seminary, thus with an education equivalent to that of the pastors. There are nearly three thousand elders, five hundred ordained deacons, twenty-five thousand "unordained" deacons and deaconesses, and twenty-eight thousand Sunday school teachers. The Japanese military can never destroy a church like that.

The position of the Bible in the Korean Church is probably unique among all the churches of the world. The average Korean



Christian knows his Bible about ten times as well as does the ordinary believer in America, and he accepts its teachings with a simple, naïve faith that is lovely to behold. Every adult Christian in the country regularly attends Sunday school and the roll of the Sunday school is the total roll of the church (four hundred thousand). For twenty years modern scientific religious education work has been promoted in theological seminaries, Bible institutes, and conventions. There is family worship in thousands of homes and regular Bible teaching in all church schools. Before the police suppressed them, there were fifteen hundred Christian Endeavor societies with thirty-five thousand membership. Each year every local congregation had a Bible class of a week when the whole town shut up shop and studied the Bible all day. The total enrollment of those classes in 1939 was one hundred seventy-eight thousand. In the provincial class for woman in 1939, twenty-two hundred sixty studied, those women walking an average of at least twenty miles each and studying at their own expense. One thousand men studied in the class just before that. There are above these Bible Institutes for laymen in every province, men studying six weeks a year for six years; women ten weeks a year for five years.

Forty-five hundred were enrolled in 1939.

In all the mission fields of the world Korea is famous for the degree of self-support which it has attained. Korea is a land of poor people, as may be seen from the fact that it is only the size of Minnesota yet has ten times the population of Minnesota, twenty-two and a half millions within the land itself (two and a half millions across the border north in Manchuria). Half of the land is so mountainous that it is useless. Most of the people are trying to live directly or indirectly by farming, and the average farm is about one acre. The wages of a grown man are about eighteen cents a day. They live in tiny mud-walled houses, with thatch roofs, paper windows, no furniture of any sort, a poverty of which we in America can have little conception.

At the moment the missionaries have been driven out but that is nothing to be worried about. Paul himself was driven out of Lystra and Philippi. The missionaries in China were largely driven out at the time of the Boxer Movement in 1900 and again in 1924 from North China. Each time the missionaries went back to greater things than they had ever known. It will be so in Korea. We've had miracles. We'll have them again. Expect them confidently.

*God of My Righteousness*

"God of my righteousness." What a beautiful thought!

Not the God of my wrong-doing, my ignorance, my mistakes, —

Not the God of my rebellions, my wilfulness, so fraught

With disappointment and failure, discouragement and heartbreaks.

God of my righteousness, enfolding my soul,  
My errant footsteps so patiently guiding,

Showing even by my blundering *my* way to the goal,

My hungry heart filling with a righteousness abiding.

God of my righteousness, my capacity increase.

Let the fruit of the Spirit, growing hour by hour,  
Choke the weeds of unrighteousness. Oh, the joy of thy peace,

Ever guarding heart and mind through the living Son's power.

MARY BARTLETT PETERSON

HORACE H. UNDERWOOD (page 5), in 1928 became vice-president of Chosen Christian College where he was also professor of psychology; in 1934 he was elected President of the college and served until 1941. Dr. Underwood is now on furlough in the United States, serving under The Board of Foreign Missions.

CHARLES A. CLARK (page 9), now on furlough in Minneapolis, Minnesota, was for years director of religious education in Pyongyang, Chosen.

JESSIE R. FLETCHER (page 14), with the Presbyterian and Leper Hospitals in Taiku, Chosen, is now on furlough in Ridley Park, Pennsylvania.

- THE GOSPEL IN KOREA, by Miller.
- VIVID EXPERIENCES IN KOREA, Chisholm.
- STAR IN THE EAST, by Fulton.
- OUR KOREAN FRIENDS, by Miller.
- KOREAN YOUNG FOLKS, by Miller.
- KOREA: LAND OF THE DAWN, by Van Buskirk.



# "The Old Order Changeth"

Jessie R. Fletcher

MUSING UPON the events of the past few years in Chosen and the great changes wrought upon our work there, we are reminded of Sir Bedivere's plaint in Tennyson's "Passing of Arthur." The King lies "like a shattered column," mortally wounded, and the last of his noble knights cries out in grief and consternation,

"Ah, my Lord Arthur, whither shall I go!  
For now I see the good old times are dead!"

But Arthur replies,

"The old order changeth, yielding place to new,  
And God fulfills himself in many ways,  
Lest one good custom should corrupt the  
world . . ."

closing with the exhortation, "Pray for my soul. More things are wrought by prayer than this world dreams of."

The old story has a timely message for us today. God and prayer are still the great realities. Utterly depending upon him "by prayer and supplication with thanksgiving, making our requests known to him," as the old order changes, we hope to have a part in his own new order which we are sure he is working out through the trying experiences of these days.

The last decade of missionary work in Chosen gave evidence of the development of the Japanese military policy which began with the Manchuria incident in 1931 and closed for us in June, 1942, with the evacua-

tion of every remaining American and British missionary and business person.

From the time of the beginning of the war in China, the Japanese military, upon one pretext or another, had forced many missionaries to leave Korea, so that December 8, 1941 (which was December 7 in the United States), found only twenty of our Mission left on the field, and it was this group which were sent to America by the Japanese on the *M. S. Gripsholm*. As we have had no word of affairs in Taiku since that time, we can only speak with certainty of what happened to our hospitals before we left.

The Taiku Presbyterian Hospital and the Leper Hospital, with its six hundred and sixty patients, had been functioning for some time under a joint board of control. This board was composed of nine members, four of whom were missionaries appointed by the Mission, four Korean Christians appointed by Taiku Presbytery, and Dr. Fletcher, superintendent of both institutions, a member ex-officio. Soon after the commencement of hostilities, Dr. Fletcher was obliged to resign as superintendent, while Mr. Adams and Mrs. Fletcher, the only remaining missionary members on the board, also resigned. It was decided that the Korean members of the board should continue to carry on the two hospitals as Christian institutions, an arrangement to which the Japanese authorities agreed. A very capable doctor, one of our own staff, was chosen as the new superintendent. We were very fortunate in having four fine Korean men on the board at that time, three of them pastors and one an elder. Also the staffs of both hospitals have always been entirely Christian and very actively interested in the evangelistic programs of the hospitals; so there is every good reason to believe that the Christian witness of both institutions will be maintained as far as is possible under the present anti-Christian regime.

Though the board cannot function legally, representatives of both parties, the Mission and presbytery, being necessary according to the constitution, it is encouraging that the

Spinning hemp in the way of the ancients



Christian control of the hospitals continues. Also it is felt that the very fact that constitutionally the control exercised by this small board is not legal may act as a deterrent, and more care may be taken to protect property and equipment than might otherwise be the case.

Financially, the Presbyterian Hospital is self-supporting; so there will be no economic problem there. The buildings and major equipment, being in excellent condition, will probably require no additions or replacements for the duration. The Leper Hospital, on the contrary, is a charity institution supported by subsidies from the government and from the Mission to Lepers and gifts from friends in America. The last two sources have been totally cut off because of the war. For this reason the Korean Board immediately made application to the government for an increase in subsidy while at the same time it took action reducing the running expenses to the minimum. If the government does not comply with the request, some of the leper patients must be paroled for the duration.

In the home for untainted children of leper parents there were fifty children ranging in age from six months to sixteen years, and we have been deeply concerned about them, wondering what their fate may be. The government might easily consider their dismissal from the home as less of a menace to society than that of an equal number of leper patients, in spite of the fact that the children would have no way of supporting themselves. The weekly Sunday school period spent with this precious little group, teaching them Bible lessons, Scripture verses, and choruses with Mrs. Henderson, is a poignant memory. The Word hidden in these young hearts will be a blessing always; of that we may be sure.

Such was the picture of things as we left them when we were sent to America in June 1942: information gathered during the six months of our detention in our own home after the war started, sometimes from "undisclosed sources," sometimes directly from members of the staff who came under the guidance of the police to discuss matters of business with Dr. Fletcher. Of course since leaving Taiku under the escort of the same solicitous police on that June night, we have heard nothing. But our faces are toward the morning, the dawn of a new day. When the



Girls at the leper asylum at play

war is over, conditions will have changed and we must be prepared to go on in varied ways. Institutions which are continuing to function are doing so under national control and without financial assistance from Western countries. We can see then that when the national Christians consider the future of these Mission institutions, they themselves may expect to continue in control, assuming all financial burdens; or they may wish the missionary to resume his place of management because they will be needing the financial assistance which he might bring. In any case, the missionary who returns will stand ready to make the necessary adjustments, fitting in where he is most needed.

We cannot forecast the future of this work to which we have given our lives. But we do know that it is founded upon the sure Word of God and we have his promise which never fails. The Christians of Korea are carrying on devotedly in spite of hardship and persecution. The treasure we have there is not the plant and equipment of our hospitals, satisfactory as that has been, but lives saved and souls won for Jesus Christ through the ministry of these hospitals. We are indeed "confident of this very thing that he who began a good work . . . will perfect it until the day of Jesus Christ," and again with Paul we can say, "I am persuaded that he is able to guard that which I have committed unto him against that day."

# MADAME CHIANG K

(Photos from ...)



Madame Chiang, with the President and Mrs. Roosevelt, on February 22, paused at the gate of Washington's tomb to pay China's respect to the first president of the United States



Young China gathered in Chinatown to pay the

Over a coast-to-coast hook-up, China's First Lady broadcast a message to the country from the steps of the City Hall in New York. In leaving she had to be assisted by a nurse

That evening she held an audience of between seventeen and twenty thousand at Madison Square Garden



# ASHEK VISITS AMERICA

Association, Inc.)



erected sidewalks of New York's  
by the projects to China's First Lady



In Washington, Madame Chiang chatted with Representative Sol Bloom, of New York

At the Pennsylvania Station the daughter of Lin Yu Tang and a friend presented their distinguished visitor with a beautiful bouquet



In response to thundering applause from the thousands at Madison Square Garden, Madame Chiang smiled and bowed graciously with New York's Governor Dewey at her right; John D. Rockefeller at her left



## From Mme. Chiang's Speech

. . . We live in the present, we dream of the future, but we learn eternal truths from the past. It would be just as irrational for a man to claim that he was self-made as for a nation to believe that it could be self-sufficient. Nations and individuals are but links between the past and the future. It would be interesting and valuable, therefore, for us to consider the deep meaning which lies behind the Chinese proverb: "Watch the cart ahead," in our endeavor to avoid the pitfalls in which former civilizations, dynasties, and systems have fallen.

Those pitfalls are many, but one of the deepest and most omnivorous is pride. That pitfall has swallowed many whose arrogance led them to think that they could safely and permanently defy mankind's deep-rooted sense of justice and right-dealing. Figuratively speaking, it was only yesterday that Herr Hitler said: "No human power can ever oust the Germans from Stalingrad." Where are those Germans today?

Again, in July, 1937, Prince Konoye said: "We shall bring China cringing to her knees within three months." How many three months have elapsed since he said that? And China still fights on.

Those utterances by two of the most deeply dyed aggressors were inspired by unrighteous pride run absolutely mad. But there is another kind of pride, a rightful pride, which my countrymen possess. I am reminded of two little Chungking incidents which bear testimony to the pride to which I have alluded. After the first of the terrible bombings to which Chungking was thereafter increasingly subjected, free *congee* (rice gruel) centers were established for those of our people whose homes had been demolished and reduced to charred ruins, and who consequently were unable to prepare their food.

Many declined to accept this help on the ground that they had suffered no more than others and preferred to fend for themselves. It was only when they were told that they were entitled to the food, since they were contributing their share in the national effort to combat aggression, that they were prevailed upon to accept any at all.

Again when the generalissimo and I placed our cars at the disposal of the organizations charged with the evacuation of civilians in view of the bombings, as soon as the evacuees learned to whom these cars belonged, they refused to ride in them on the ground that our duties to the nation were too important to be impeded. . . .

Whether the principles of freedom, justice and equality for which we are fighting will be able to stand the strain and stress of the times is a question depending largely on ourselves as individuals and as nations. Convicts are subject to coercion, but it must be remembered that they have proved themselves to be anti-social and had first committed crimes against society. Their exclusion from their fellowmen is but a logical consequence of the necessity for expiation, whereas slaves or subject peoples arrive in that estate often through no fault of their own.

The Axis powers have shown that they have no respect for anything but brute force and, such being the case, they logically hold that conquered peoples should become shackled slaves. They lack the imagination to visualize the fact that a man may be enslaved physically but cannot be controlled in his thoughts and in his innate desire to be free. Nor do they recognize that, if people are deprived of responsibility, there can be no real discipline, for indubitably the highest kind of government is maintained through self-discipline.

Nor are they imaginative enough to realize that unrest, however ruthlessly suppressed, will continue to create situations which successive riotings and reforms cannot ameliorate, leaving in their wake only bitterness and determined hatred of the oppressor. The implacable underground hostility of Austria, Czechoslovakia, Poland, the Low Countries, and France, and the indomitable resolve to keep on fighting as shown by your people, and by my people, and by the peoples of Britain and Russia, attest . . . to this fact.

The world today is full of catch phrases. Men often pay lip service to ideals without actually desiring and working for their fruition. Fascist Italy has sometimes claimed to be an organized, centralized, and authoritative

democracy. Nazi Germany on occasions has also called itself a democracy. Do we of the United Nations wish to follow in their footsteps? . . .

In furtherance of this tendency, we in China have bled for the last six long years to demonstrate our repudiation of the inert and humiliating philosophy that a slow, strangling death is the more merciful, though some people in other parts of the world maintain that the absence of hope would prevent the acrimony of a losing fight and leave man's nature untrammelled to compose itself to God's mercy.

. . . There are peoples who are obsessed by the fear that the stage of economic stagnation has been reached; there are others who preach totalitarian-tinged doctrines of economic autarchy. If we accept these theories, then we must all be self-sufficing, for when any of us lack raw materials and labor, instead of obtaining them through legitimate means of trade and commerce, we would have to resort to the brutalities of invading our neighbors' territories and enslaving the inhabitants.

In reality, neither theory is possible, for the vast and rich unindustrialized hinterlands of China alone would bear witness to the obvious falsity of the former theory. The processes of history, composed of sequence — co-existence and interdependence — just as people in society are inevitably entwined through common interests, common efforts and common survival, prove to us the folly of the latter theory.

What are we going to make of the future?

What will the revalencing world, recovering from this hideous blood-letting, be like?

The wisest minds in every corner of the world are pondering over these questions, and the wisest of all reserve their opinion. But, without letting temerity outrun discretion, I venture to say that certain things must be recognized. Never again must the dignity of man be outraged as it has been since the dawn of history.

All nations, great and small, must have equal opportunity of development. Those who are stronger and more advanced should consider their strength as a trust to be used to help the weaker nations to fit themselves for full self-government and not to exploit them. Exploitation is spiritually as degrading to the exploiter as to the exploited.

Then, too, there must be no bitterness in

the reconstructed world. No matter what we have undergone and suffered, we must try to forgive those who injured us and remember only the lesson gained thereby.

The teachings of Christ radiate ideas for the elevation of souls and intellectual capacities far above the common passions of hate and degradation. He taught us to help our less fortunate fellow-beings, to work and strive for their betterment without ever deceiving ourselves and others by pretending that tragedy and ugliness do not exist. He taught us to hate the evil in men, but not men themselves.

Finally, in order that this war may indeed be the war to end all wars in all ages, and that nations, great and small alike, may be allowed to live and let live in peace, security, and freedom in the generations to come, cooperation in the true and highest sense of the word must be practiced. I have no doubt that the truly great leaders of the United Nations, those men with vision and forethought, are working toward the crystallization of this ideal, yet they, too, would be impotent if you and I do not give our all toward making it a reality. . . .

At the present day I should like to point out that we often use the term "community of nations." If we would only pause to think for a moment, we would realize that the word "community" implies association not of voluntary choice but of force of circumstance. We should, instead, think of ourselves as a society of nations, for society means association by choice. Let us, the United Nations, which have come together by choice, resolve to create a world resting on the pillars of justice, co-existence, cooperation, and mutual respect.

Selfishness and complacency in the past have made us pay dearly in terms of human misery and suffering. While it may be difficult for us not to feel bitterness for the injuries we have suffered at the hands of the aggressors, let us remember that recrimination and hatred will lead us nowhere. We should use our energy to better purpose so that every nation will be enabled to use its native genius and energy for the reconstruction of a permanently progressive world with all nations participating on an equitable and just basis. The goal of our common struggle at the conclusion of this war should be to shape the future so that "this whole world must be thought of as one great State common to gods and men."

# No Wonder the Trees of the Wood Clap Their Hands!

Margaret T. Applegarth

THERE is so much more in nature than met the eye of the Psalmist that at all times we should be lost in wonder, love, and praise. Therefore, the clapping of hands over each new realization and the standing on tiptoe before each new discovery should be the immediate reaction of a Christian. But most of us drag along in a dull drab way, as if sunrises came with no extra burst of glory (what advertising man would ever waste such prodigal loveliness on a sleeping public, morning after morning?), or as



if little drops of water and little grains of sand were not the most-traveled, the most-abused, the most-put-upon, and yet the most potentially exciting items on earth — with life stories so incredible that to fall on one's knees is the only human thing to do, hands folded in prayer, following the clapping and the tiptoe moments. For if God can do all that with water, and yet keep it intact; if he can remove mountains into eventual grains of sand, why then . . . yes, why then, he must have an eventual plan for me. Larger than I dared dream. Mysterious. Part of some pattern only dimly guessed.

This, then, is preamble for a worship service: to ask yourself if your small church group is, perhaps, hardening into shape? Looking lack-lustre and listless? Hard to prod into good works? For now that winter is over and gone, thrilling little parables stand *on* and *under* and *around* every leaf in every town; and even common bush is aflame with God. All you need to do is (1) fall in love with some fact of nature, (2) connect all your earlier knowledge of chemistry, physics, botany, geology, etc., with that fact, (3) lay them side by side with your Bible, (4) then say what that wise and reverent Negro scientist said each morning out-of-doors with the Creator, while holding in his hand some object of nature: "God, what do you want me to discover about this today?" Then you, as well as George Washington Carver, are headed toward creating a new heaven and a new earth. Former things will indeed pass away — you will see that with that little grain of sand there is *מִיָּדָה* to stand on! And with that little drop of water there is plenty to eat and drink. How sad to be without God, therefore, like some lost child crying in the wilderness. It becomes your

task to "restore the soul." But there are ways and ways.

Let us suppose that it is April. And that it is raining. What more do you need for a worship theme? If humanly possible curb the soprano from breaking forth sentimentally into "It Is Not Raining Rain to Me, It's Raining Daffodils."

You might persuade her to substitute the various verses of a hymn (the congregation could do it just as acceptably) and do not sing all the verses at once, lest the full force

of discovery be blunted! Break the hymn into its natural scenes, verse by verse, so that the mounting excitement of its meaning can begin to dawn. The quiet stateliness of the tune "Dundee" or "St. Anne" will give an introduction to reverence all by itself, as you proceed:

God moves in a mysterious way his wonders to perform;  
He plants his footsteps in the sea and rides upon the storm . . .

Are you saying to yourself that this is a wet day? that the sun is idle and hidden? Idle! Why, it is in the middle of doing its most stupendous job — for yesterday, when it was sunny, it was busy trying to suck up the entire Atlantic Ocean! all the Great Lakes! the total Pacific Ocean! not to mention your neighbor's little lily pond: up and up and up they went, to form new clouds. It becomes staggering to realize how often the sun must have *emptied* these bodies of water; yet with nice calculation, always equalizing the amount returned in rain and dew and sleet and snow, so that the water-lines of certain lakes and oceans seem stationary. And all this up-and-down traffic has been washing the air so that blind and thoughtless humans may go rushing their blind and thoughtless ways through atmosphere made purer and more invigorating.

"He watereth the earth!" cried the Psalmist, enchanted. "His little clouds drop fatness!" But the even more portentous fact about water is the exciting cycle of its behavior — *from God, to God* — with nothing wasted en route, and all his mysterious purposes served in its chaotic career. Yesterday sunning itself in one of the seven seas. Today pulled upward to become a cloud . . .



### Foot Reams Of Notes

I was taken direct to the gendarmerie where I sat in a sort of reception room for three hours or more. We got in at 8 A. M. I was questioned until noon using a Japanese interpreter who spoke English quite well. I had to corroborate all Sherwood had told them and add some of my own and they wrote reams and reams about us in this day of paper shortage.

Time out for lunch which I'd brought along with me as also I brought my Japanese language study books. We were taking the summer course at the beach and they were making me miss two expensive lessons so I used the interpreter to help me catch up.

In the afternoon there were more questions but they never called me a liar and I never lost my temper which is what they try to make you do. Finally all the questions were asked and answered but they kept me just sitting waiting another hour before giving me my freedom. Then the gendarme who had questioned me called a taxi and, until it arrived, gave me some more instruction in writing Japanese characters—all very politely. When the car came at 6 P. M. he started to carry out my bag but some military officers came along and kidded him about it and he didn't have the courage and gallantry to go through with it so put it down for me to carry the rest of the way myself.

I went to a friend's house for supper and as the gendarme had previously called another friend to get me reservations on the train back to the beach, I was able to return to my anxious family by the night train.

From then on detectives seemed to spring up like mushrooms anywhere and everywhere about the beach, especially as guests would be leaving a tea or chatting together before leaving. Their English is so meagre that I doubt if they ever learned anything but they were more than a nuisance. Our beach officers, Americans, were quizzed about all manner of things and the police went through the treasurer's books and kept him hours at a time for questioning. The whole atmosphere was tense and uncomfortable. Japanese friends who had earlier accepted invitations to various homes suddenly found excuses for not coming.

God bless the good ship

Less than a week after my return another telegram came in Japanese. By this time a telegram in Japanese meant only bad news for us and we wondered what new trouble was ahead. This time it was the opposite. It was an invitation from the governor of our province asking Dr. Sherwood to be a delegate to Japan on the occasion of the 2,600th anniversary celebration of Tokyo in November. What a relief! From their point of view this is a great honour.

By the end of August we thought our personal troubles with the gendarmes were ended. I took William direct to Pyeng Yang and settled him in the dormitory and high school there. Sherwood took the younger children home to Haiju. Early next morning five detectives visited him and searched our house, especially the study. They took away several innocuous letters and what they considered a code book. It was the notes I'd kept as an interne with prescriptions and certain obstetrical procedures written up. They also took our American cheque book. We've had our salary deposited in a home bank ever since our return because the yen was slipping then and also one can't get money out of Korea once it is in and some of our supplies must be purchased and paid for in the U.S.A.

The morning after my return to Haiju, Sherwood was called to the procurator's office. The army had turned over our case to him. He went over all that had been covered before and checked on that. The next day I was called and went through the same procedure. Two weeks later we were called up together and after waiting around almost an hour with no place to sit down we were told that the procurator was away and we'd be called again later. A week later the call came. This time we were taken

to the court room and left to ourselves. After a while the judge, procurator and clerk filed in and took seats above us in blue velvet chairs. Standing before them we heard our case reviewed, were told our sins and that we could either defend ourselves verbally, in writing or hire a lawyer to defend us. Our case was to be tried October 25th.

On the advice of our Consul, we engaged a lawyer to defend us. We might as well have saved our money for the verdict was given before the trial came off. The military group had decided to make us pay Yen 5,000.00.

However, having a lawyer made our court trial less difficult for us and he made such a wonderful defense, that but for the insistence of the military, the judge would have excused everything.

The real reason was that foreigners, especially British, were not wanted, that Father Carroll had been arrested in our home and that Dr. Sherwood had witnessed the Japanese gendarmes try to force Father Carroll to do an illegal thing and prevented it. We had to be punished for all of that.

### Money Comes Back, But—

No word of the trial or verdict appeared in the local newspapers. Instead there was a long write-up about Dr. Sherwood's service to the community and country. The whole affair was most unpopular in our town and province and folk we had never known to be interested in us came to express their regret and chagrin. One official from the Gov-

ernment offices came to tell us not to feel embarrassed by it because every one knew it was all a political gesture enforced by the military.

And here came a remarkable coincidence. The Emperor of Japan gave three gifts to Korea—one of them to our Sanatorium. To date Yen 300.00 had been the largest gift he had bestowed on the Sanatorium; but this time—more than passing strange—the amount was Yen 5000.00, exactly the amount we had been assessed. Of course that did not help us personally, but it helped the Sanatorium and indicated what the civil authorities thought about the whole affair. We had to raise our fine of Yen 5000.00 partly by selling our household goods and part we borrowed.

The order "to evacuate" in the meantime had been issued to all the missionaries, but in spite of our experience we were reluctant to leave our beloved work and hoped to the very last that there might be some other way. As it was we were the very last family with children (of our mission) to leave.

We wanted to leave our work so that it could be carried on during our absence with the least difficulty possible and had to work out means for its support during the transitional period until it could be self-supporting, which at best means curtailing the charity work. Each institution has been left in care of a responsible local Board of Managers, who are pledged to maintain the Christian character of the institution. We know that they will do their best and we bespeak for them your prayers.

And now we are here in India, beginning all over again; for we reached Bombay on Jan. 3rd. We are appointed to the Madar Union Tuberculosis Sanatorium located at Ajmer 615 miles north of here. We go there tomorrow; then in a month or so we go "to the hills" to study Hindustani; but this letter is already long enough and we shall write again of this new life and work which we want to share with you.

We believe God wants us to serve Him in India and with your help and prayers we hope we may be able to render a worthwhile contribution to the cause of Christ in this land of such great need.

It seems long since we have heard from you as none of our Christmas mail has caught up with us. We understand that it now takes at least two months for a letter to go home from here, which means four months to get a reply to our letters. That seems ages to us; for we are so hungry for mail from home.

Yours in His Service,  
SHERWOOD AND  
MARIAN HALL.



*Chicago Daily News*  
**Return to Tokyo Stirs Speculation** *Nov. 16 1942*

Gen. Jiro Minami (left), governor general of Korea, and Chang Ching-hui, head of the Japanese-controlled Manchukuo government, are back in Tokyo. Speculation in Chungking and in London coupled that fact with the change of Japanese ambassadors to Moscow to ponder on a possible Jap move against Russia soon. [Associated Press Wirephoto.]



WASH DAY in Keijo, Korea.

Frederick Hamilton photo

Religion must be the key to lasting peace and freedom in the post-war world, President Roosevelt asserted in a letter made public today and addressed to Dr. Louis Finkelstein, president of the Jewish Theological Seminary of America.

Hailing the work of the seminary, which held its 55th anniversary dinner last night at the Waldorf-Astoria, the President wrote:

"If the world to emerge from the war after a victory of the United Nations is to be a world of enduring peace and of freedom, that peace and that freedom must be founded on renewed loyalty to the spiritual values inherent in the great religious traditions which have saved mankind from degradation in the past and which offer the greatest promise of civilization in the future.

"The enemies of mankind who are arrayed in battle against us realize this and therefore began their effort to subdue the world with an assault on religious institutions. It has become an attack upon all monotheistic religions and the principles which they have taught mankind—the dignity and worth of human personality, the value of reason and truth, the blessedness of mercy and justice."

# I Want To Go Back

Ruth Heydon Lampe

AMERICA IS a wonderful country! Its cities throng with busy, happy, well-dressed people. Its broad fields spread out for miles and miles and the rich, black soil promises abundant crops. Splendid roads beckon us for long easy drives. And it's all *ours!* Even a bar from the "Star Spangled Banner" brings us to our feet with a feeling of gratitude to God for our wonderful heritage. But when I say "home," the picture that comes to my mind is that of a story-and-a-half gray brick house on a Korean hillside. Behind the house is a high hill, larch- and pine-covered. And circling up and around the hill is an enticing trail, laid out by our beloved Dr. Sharrocks. On either side of the house are lawns, a grape arbor, and a splendid vegetable garden. In front, inside a semi-circular flagstone walk, is a splendid nut pine. The lawn slopes down to the tree-bordered main road through the Mission compound.

From 1912, when we moved into the newly completed home, until the fall of 1938, when our youngest child went to boarding school, work within the walls of that home occupied most of my attention.

One day an old woman from one of my husband's country churches took me to task: "Dr. Lampe spends most of his time out in the country. Why don't you go out and do the Lord's work, too?"

"I've eight reasons for staying at home. I'm busy doing the Lord's work here."

"How can you do the Lord's work if you don't go out and preach?"

When Molly left for school I was free to "do the Lord's work" in the country. . . . As I went with my husband to the people he has shepherded for over thirty years, I found a warm welcome everywhere. One evening, after a long day of travel from home, we were asked to report at the police station. We were courteously received, questioned as to what we expected to teach, and cautioned not to discuss politics. "You've been around here for



"Home . . . is a story-and-a-half brick house on a Korean hillside"

thirty years and these people regard you almost as a deity. They believe anything you say, so be careful," were the parting words.

"Nam Moksa (Pastor Lampe) taught me this." "Nam Moksa baptized me." "Nam Moksa always stops at our house when he comes here." "He is our ancestor." Such words I heard at every church. I concluded that I was lucky to be "Nam Moksa's" wife.

Often Dr. Lampe, my Bible woman, and I, with our baggage, started out with "Miles Standish," our Plymouth, early on Saturday morning. And after hours over what in the United States would be terrible roads, through wonderfully beautiful mountain scenery, we came to one of my husband's forty country churches. Dr. Lampe had his usual round of examinations for the catechuminate and baptism, went over the church roll with his helper to learn the condition of each member, and decided whether any wrong-doer was deserving of discipline.

On Monday morning Dr. Lampe left for a round of churches and the Bible woman and I stayed to hold a five-day class. As very few houses were near the church, it was decided to omit the daybreak prayer meeting and start the day's study with prayers at ten o'clock. Baptisms and entrance to the catechuminate took place in connection with Sunday's services.

The Bible woman taught a class on some New Testament book, which the women always found very helpful. Often some of the women walked several miles every day to the class and planned to have their second meal of the day when they reached home in the evening. As they brought no lunch, we passed around gifts that had been brought to us:

boiled sweet potatoes, chestnuts, haws, peanuts, wild grapes, apples.

After lunch we had what might be called "home economics." The first year I taught simple foreign cooking. Many of the young men were anxious to have their wives learn this. An oven, made of a gasoline tin, heated over a charcoal fire, turned out fair muffins, cup cakes, and puddings. This last year supplies have been so scarce that I have omitted cooking lessons, as it was useless to teach women something they could not use in their own houses.

The women learned how to make men's shirts and shorts, women's undergarments, and children's clothing. One class was always devoted to pre-natal care, confinement, and the making of a layette. I particularly urged mothers-in-law to come to this class. As all our eight children have lived to grow up, my words had weight. One woman remarked, "We aren't so sure about what the single women teach about babies, but we believe you."

With a supply of tracts, some local Christian women, the Bible woman, and I made calls till dinner time. Up the little mountain valleys we went, stopping to talk to women working in the fields, sitting on the floor of a humble mud hut, or perhaps on a beautifully embroidered satin cushion in a wealthy home, looking out into a lovely courtyard, telling our sisters of the Saviour. True, the Bible woman did most of the preaching, but I served as an object lesson! "If this *pouine* (honorable wife) loves you enough to come all the way from America to tell you of God's love, the least

you can do is to come to the service and hear more of the wonderful story."

The games and jigsaw puzzles that our children left behind made firm friends of the children who came to call. (Some of the older folks enjoyed them, too. Once I sat on the floor until almost midnight with a cross-eyed deacon working over a puzzle. I had suggested that he take it with him, but he wanted to finish it right there.) Dominoes proved so popular that I had a carpenter make quantities of them.

The evening services were presided over by a local woman, and the Bible woman gave the talk, as I'm hesitant about holding forth before the brethren with my "old-woman talk." In each church there is usually at least one woman "pillar," who can lead a meeting with confidence; but my Bible woman and I often had to use all our powers of persuasion to get one of the timid ones to lead a meeting. It was interesting to see how those who led toward the end of the class had observed any mistakes made by others and avoided them.

A class at Tai Yu Dong had just begun when summons came to return home at once, and before long we were on our way to America. The women were so disappointed. One said, "We've known and loved Nam Moksa all these years, and to think that after waiting all this time for you, you can't stay." They made me promise to come back and finish that class as soon as possible.

I've given you some idea of my desire to go back to the gray home on the Korean hillside to work among the Korean women. May I count on you, "hyung nim tul i" (all you honorable sisters), to pray with and for me, that I may be able to finish that class in Tai Yu Dong?

"Nam Moksa" is the pastor of the Tai Yu Dong Church




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Dr. Jean S. Milner

At the annual meeting of the Board of National Missions in April, Dr. Jean S. Milner, pastor of the Second Presbyterian Church, Indianapolis, Indiana, was elected president of the Board to succeed Dr. Louis H. Evans, formerly of Pittsburgh, whose acceptance of the pastorate of the First Presbyterian Church of Hollywood, California, made him unavailable for the monthly executive meetings at which the presence of the president is desirable. Dr. Milner has been a member of the Board since 1936 and has also served as chairman of the National Missions Committee of the Presbytery of Indianapolis and also of the Synod of Indiana.

# Women and Missions

APRIL 1942

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## *The Church in Three Mountain Presbytery*

Henry W. Lampe

IT HAD been my privilege to have entire missionary charge of three counties: Pyuktong, Changsung, and Sakchu, in the northern part of Korea, along the Yalu River, from the fall of 1909 until I returned to the States on an antedated furlough in November, 1940. It has been a continual cause for rejoicing to see the work develop from almost nothing to a strong group of churches which, in 1934, was set apart by General Assembly as a separate presbytery. As we look at this growth, with joy we exclaim, "What hath God wrought!"

In 1909 there were three weak churches in Pyuktong County, two in Changsung, and three in Sakchu. There was one evangelist looking after the Pyuktong circuit, and one over the other five churches. I was the pastor, placed in charge by my mission station, Syenchun. All the church buildings except the one at Kwen Myen in Pyuktong County were converted dwellings, and even that one was built with heated floors like a dwelling and looked like one. In many of these churches I had to beware when I stood up to speak lest I crack my head on the roof beams. The ceilings were so low that in the crowded meetings in winter the doors had to be opened occasionally to let in new oxygen to revive the dying flame of the kerosene lamps. The straw shoes of the worshippers were all left outside the door in disorder on the ground. But people always knew their own shoes by the straw markings.

When I came home on furlough in 1940 there were twenty-eight churches in Pyuktong County. Three of them had their own pastors; the other twenty-five were in charge of eleven evangelists. In Changsung County there were thirteen churches, with three pastors and five evangelists in charge. In Sakchu County there were sixteen churches with three pastors and nine evangelists. I was the pastor in charge of

most of the churches served by the evangelists. And I was placed in that position not by Syenchun Station but by the presbytery. The station gave me permission to accept this assignment. Practically all the church buildings had been erected for church purposes, some of them very modest, to be sure, but many of them large and beautiful. In each case the church was the best-looking building in its own countryside or village. They all have bells except a few built after the China incident, when no metal could be used for such purposes. To a Korean a church is not complete without a bell. All the churches now have shelves in the entry for shoes. No church as yet has pews. The people prefer to sit on the floor as they do in their homes.

How was all this done in just a little over thirty years? Whatever may be said about human methods, we should always remember Paul's words, "I have planted, Apollos watered; but God gave the increase." So here the large factor was God's blessing on the task. Nothing was possible without that. Several things, though, should be specially mentioned as helpful in bringing about this growth of the church.

First, when a Korean becomes a Christian he naturally becomes an evangelist. He preaches to his family and neighbors and invites them to come to church, and, if he lives some distance from the church, his home may become the nucleus of a new church.

Second, from the beginning the Koreans in this district have completely supported their own church work: the salary of the native pastor or evangelist, the erecting of their own church buildings, the paying of Bible women, and the support of home and foreign missions. No foreign money has gone into the church work of Three Mountain Presbytery except

the small personal contributions that the missionary has given as an individual, for some special cause.

A third thing that helped very definitely has been the constant and continuous itineration of the foreign missionary through all the years; his council and advice, the conducting of the services, including the administering of the sacraments and discipline, his living with them on these trips and being really one with them has been wonderfully used of the Lord in building up the church to its present state.

On my itinerating trips, as soon as I arrive at a church and the evangelist and the session or the officers are gathered, I go over the rolls of the baptized and of the catechumens. I call each name and get some report about every person. On our walks of from five to ten miles between churches the evangelist and I talk over the problems of the church or circuit, so I am fairly familiar with what should come up in the officers' meeting at the church. I always expect to find some people ready for examination for church membership, in which I expect the candidates to have a clear understanding of believing in Jesus, baptism, and the Lord's Supper. I question them concerning family worship, personal work, and their method of financing the Lord's word, advising the giving of a tenth. The evening service is generally fully attended, no matter what day of the week it may be. There are usually baptisms and the administering of the Lord's Supper. While at the church I occupy the room they have prepared for me, though I sleep on my own cot and use the bedding I bring along with me. One element in getting close to the Koreans is breaking bread with them. I have learned to do this and depend almost entirely on Korean food.

A converted dwelling was used as a church building



Fourth, the Korean Christians are a praying people and, expecting to have their prayers answered, they receive wonderful blessings from God.

Fifth, the Bible class system has been very stimulating to the growth of the Korean church. Every individual church wants at least one of these classes each year. The churches in a circuit often combine to have one. The best time for the large classes is at the Chinese New Year. The winter and summer meetings of presbytery begin with such a class. The classes now meet for from five days to a week and the whole time is spent in Bible study: the early morning prayers before breakfast, three study periods during the day, and the evening evangelistic service to which the attendants bring their unconverted friends. It is a new voice in Bible teaching, of learning what other churches are doing, of finding out new ways of doing church work, and of hearing what success their home missionaries have had.

Sixth, one other institution which has helped forward the work of the church tremendously is the Bible Institute. There was one of these in each of our mission stations, one department for women and one for men, with a faculty composed of missionaries and some Korean pastors. So greatly have these institutes been prized that now each of the presbyteries in North Korea has established its own institute. The regular curriculum in these institutes is a six-weeks' course each year for six years in which most of the books of the Bible are studied and courses are given in such related subjects as the shorter catechism, Biblical geography, church history, hymnology, etc. In these institutes the evangelists, Bible women, and Sunday school teachers get their first real training. It is by this method that the church is supplied with workers who have some real knowledge of the Bible and of doing constructive church work.

The growth of any one of the churches makes a fascinating story. Take for instance the church at Oodang. Before I saw the town I had heard of its ill fame. Nearly every house sold liquor, strong, vile stuff. One of the leading men of the nearest church, ten miles distant, said, "If only there could be a church in Oodang the whole district could become Christian." Not long afterwards I heard that a few women were meeting for service, so on

my next trip I planned to stop there for a noon meeting. I found that seven women were meeting regularly for Sunday worship. Sometimes the husband of one of the women met with them. For a few years they met in a most disreputable little shack a half mile out of town. Though so few and ignorant, they had regular church services, including a collection, each week. The presbytery finally sent Oodang a missionary. Then the Christians began to meet in town in a rented house and a few more became believers. Following the missionary we sent a young evangelist, Im Teuk Ho, who strengthened the church organization and encouraged the erection of an attractive church building on a hillside at the edge of town. Mr. Im personally looked after getting every stick of timber that went into the church, all of which was contributed. The greatest expense was the salary of the carpenter. The members all gave what time they could to the work. A beautiful little building was put up and fully paid for locally. This building served for many years, but it was getting old and the new auto road was going to take all the land on which the church was built, so another was erected, this time a beautiful modern church. It now has a strong congregation with a pastor of its own. Some of the members of the church are the well-to-do merchants of the town. They support their own work and help with that in the outlying districts.

I mentioned Im Teuk Ho as the man who really put this church on its feet. As soon as he graduated from the Men's Bible Institute in Syenchun, he asked me for some church work. He is a member of a wealthy family and not dependent on a salary. Oodang was his first opportunity. He gave himself wholly to the work and the fact that he knew how to conserve money and use it to the best advantage — a quality which I found lacking in most of the poorer Koreans — made him from



Mr. Im (left) looked after getting every stick of timber that went into the church

the first a very valuable and successful worker. He is one of those rare people who has much common sense. Although he was an excellent student, it took him nine years to finish his course in the theological seminary. He was then the evangelist in the Pyuktan circuit of churches. He went to seminary only when he thought he could be spared from the church work for a two-and-a-half-month term, so desirous was he that the church work should not suffer. He is not a particularly strong speaker but he is a fine pastor, and any work of which he has charge grows.

I wish I could tell you of Sin Bong Sang, Chang Nin Wha, Kim Chi Jong, and many others, each a fine man in his own special way, fervent in prayer, powerful in speech, strong in organization. Every one of them has a supreme love for his Lord and for His Church.

The church work in this district is completely in the hands of Three Mountain Presbytery, as it is in every other presbytery. The oversight of the churches of which I was in charge until my furlough has been divided among the Korean pastors.

A letter I received last fall told that though the people are suffering, the church work is going forward normally. It is also continuing to send out home missionaries to unchurched districts, as has been its habit.

### *Who Sent It?*

When a gift is received without the donor's card, what does one do? This is the question National Missions stations are asking, for many boxes of lovely and needed gifts are constantly arriving with no clues as to who sent them. Boxes mailed direct from stores without identification are particu-

larly difficult to trace, as stores seldom have any record of the purchasers. If you are one who has not received an acknowledgment from a mission station to which you sent a box or barrel, possibly you forgot to enclose a card.

J. G.

# *Program of the Quadrennial Meeting*

Elinor K. Purves

The theme for the 1942 Quadrennial Meeting, "For Such a Time as This," was chosen more than a year ago, when the world was in turmoil but when the United States was still at peace. If the theme seemed appropriate then, how much more is it appropriate now when the task of the church must be evaluated in the light of war conditions here at home as well as overseas, and when organized Presbyterian women must be prepared to meet the opportunities and face the problems of "such a time as this"!

The general plan for the informational and inspirational parts of the program for the week beginning May 11 is to begin with the general and to move into the particular; to present the mission of the Christian church in a world at war, to study the interdenominational movements with which the Presbyterian Church is affiliated and the things which we, as Christian women, do together, and then to turn to the work of our own branch of the Church universal as it strives to meet its responsibilities in the midst of the problems caused by the world situation.

Among the speakers will be the following: Miss Ruth Seabury, one of the secretaries of the Congregational Church, who will give the keynote address on the first evening on "The Mission of the Church in the Present World Crisis"; Dr. Walter W. Van Kirk, of the Federal Council of Churches, who will have for his subject "The Church Seeking the Way to Peace"; and Dr. William P. Schell, of our own Board of Foreign Missions, who will be the leader in a panel discussion on "The Presbyterian Church in a World at War." This panel will be composed of men who are active in phases of work covered by the PUWEF.

One morning during the week will be given over to the work of each of the three Boards of our church with which the women's organizations are affiliated, and in each case the presentation will emphasize the problems and the policies of that particular Board in the face of war emergencies. After this there will follow a period for questions from the floor in order that the delegates may understand fully the situation in which each Board finds itself and the measures being taken to meet the challenge of the day. The evening meetings on these days will feature talks by missionaries who can give at first hand the situations on the mission field.

A very unusual feature of the program and one which should be of special interest to the delegates is the pageant which is to be given on Friday evening, May 15. Written by Mrs. F. S. Bennett, who has for many years been aware of the historical sig-

nificance of the woman's movement in the Presbyterian Church, the pageant tells through drama and through the voice of the narrator between the scenes the story of the beginnings of the "female" societies in our church, and carries the history of the women's missionary organization down to the present day. Thus the story of the past in terms of organization, motive, and achievement will form the framework for any plans which may be made to chart the course for the future and "for such a time as this."

On Sunday morning a church service will be led by the Rev. J. W. Clark, of Winnipeg, Canada, at present guest professor at Chicago Theological Seminary. Dr. Clark will also conduct the communion service in the late afternoon. The Sunday evening service will take the form of a program of music and hymns under the direction of Mrs. Albert G. Parker, Jr. Mrs. Parker will be in charge also of the music during the week.

The early morning prayer groups will be in the hands of the Spiritual Life Groups Committee, and the morning worship service will be led each day by Mrs. Edward M. Dodd.

The last session on Monday morning, May 18, will have as its main feature an ideal presentation of the Quadrennial Meeting to a presbyterial or synodical society, to be followed by the closing worship service, led by Mrs. Rex S. Clements.

Because of the request for open meetings four sessions of the Quadrennial Meeting will be held in a larger auditorium than that used for the delegated body. These four open meetings are the missionary rally on Wednesday evening, the pageant on Friday evening, and the Sunday services, both morning and evening. The communion service on Sunday afternoon will be held at the Hotel Dennis and will be for delegates only.

Very careful plans are being made for the meetings when organizational questions will be discussed in order that all the delegates may get the information they desire and study the problems which face their societies. Most of the afternoon periods will be given over to conferences of this kind. An effort has been made also to give time for relaxation and for the fellowship which comes from quiet conversation with new and old friends. It is the hope of those who have planned the program that from this week of conference and of inspiration the leaders of the women's organizations of our church may go back to their appointed tasks not only with a new vision of the greatness of the opportunity but also with fresh courage to face the responsibilities of "such a time as this."



# High Hope of Harvest

Marion E. Hartness

GO YE." "If you do not go when God bids you, he can never do among your beloved ones the great work he plans to do." These were the words in my devotional reading on August 1, 1941, the day when it was first suggested I might have to leave on health furlough — yet through the days of decision, preparation, and departure there rang in my mind the refrain, "Too soon, too soon to leave these young sisters, weak, persecuted, tempted — my work only begun — too soon." But it seemed to be God's time.

Christ did his greatest work by leaving his disciples. He knew his leaving would mean greater things than those he had done in all his loving, miraculous life. We remember he left his disciples persecuted, fearful to the point of denial, full of envy, strife, and power-seeking, impatient to go back to worldly business. He left them knowing a world war would soon break in fury over them. But he knew his gift of the Holy Spirit, his intercession and presence, would make them more than conquerors and they would turn the world upside down. And I know the Korean church, seemingly so weak and helpless, is not "left astray" by him. His gift of the Holy Spirit, his intercession and presence, will work mightier things among them than any we have seen. Unafraid, in full confidence of his persevering grace, I write you of these beloved ones left in danger to the great trial of their faith — unafraid and expectant of the greater work he himself will do with them. It is not sunset in Korea but the darkest hour before the dawn.

I have just read again of the Bible rushed through translation, printed, and buried in Madagascar through scores of years of bitter persecution. Through the buried Word, read in caves and rice pits, a church sprang into life and today is one of the strongest in the mission world. I think of how the Bible is buried today in Korea, not indeed in caves and pits, but in the hearts of thousands of Koreans, translated, preached far and wide for almost sixty years, read in the homes, memorized by old and young. If every Bible in Korea were destroyed, it could soon be



A Bible woman visits a hospital

reproduced from the memories of the people.

I see the faces of hundreds of women looking eagerly up to their teacher in the annual presbyterial Bible class in Central Church in Seoul. I see the eager faces in tiny, dark, mud-walled country churches. Among them sits homely, one-eyed Grandmother Lee, who does not look very bright but on Sunday night repeats the third chapter of Revelations from memory; and blind Elizabeth, who can say the eleventh chapter of Hebrews, learned verse by verse from the lips of her ten-year-old grandson. Persecuted by an autocratic husband in her youth, she won her relatives to Christ and now in her old age numbers among her descendants pastors, Bible women, church officers, and Christian school teachers.

Our Christian women workers set as one of our goals the giving of the Gospel message to every home in the city of Seoul. Once a week through several years we went out two by two preaching in the homes. In a rapidly expanding city like Seoul it was a task incompleting but many a trophy was won and the saving knowledge given to many a heart. Another goal was a Bible conference for every rural church and every city, Bible women helping in such a conference every year. This



A Sunday school teacher presents her newest grandson

meant we all must learn what we were to teach; so our normal training class came into being. Every woman willing to teach a conference was invited to attend and after a week of study came the "offering of days." The collection plate was heaped, not with coins, but with slips of paper on which were written the numbers of days each woman felt she could give to her rural sisters. Often the days added up to a whole year of service. The last class (September 1940) was held in my own home where there was ample room for class study and for retiring to pray alone or in small groups. It was from this class we went forth renewed in mind and spirit, filled with joy, to carry our newly-received grace to our sisters.

It is true that because of local political conditions I was unable to visit any rural churches that winter, but my co-worker, Miss Delmarter, was in the rural churches more than one hundred days, teaching, preaching, winning souls.

Along the country road, over mountain and paddy field, as we trudge to the little church nestled below the hill or wait for the ever-late ancient bus or the on-time third-class train, our hands are full of tracts and gospels which we give to all who will accept. If the roadside shopkeeper looks on the tracts as literature beneath notice but good for

wrapping up dried fish, the man who buys the fish may catch the message of the wrapper and be led to Christ. I have heard such true stories.

During Presbyterian Jubilee Year in Korea little red copies of the life of Christ in scripture words were put in every home in our province. The printed word is broadcast through the land. One evening during our first Bible conference in Open Pass Church two young farmers were converted. They asked us to buy New Testaments for them. One wanted a pocket edition which he could always have handy for reading. The other wanted big print which he and his wife could read in the evenings by their "dish-of-oil" lamp.

For several years I published a monthly prayer calendar, begun as a mimeographed sheet to guide our women in definite objects for prayer. In a few months it grew to a printed booklet and went to four thousand Christians throughout the country. Prayer topics and accounts of answered prayer came in constantly. It started many on definite lines of world-embracing prayer which have continued though the calendar is no more. In homes of Christian workers I have seen files of these calendars hung above a desk or a single copy pasted on the wall where it guided in daily prayer. Of late, prayers have been mingled with many tears, not of despair but of crying out for the harvest in individual lives and through all Korea.

"But God giveth the increase." In 1925 one of my deep desires was fulfilled in the organization of the Kyeng Keui Presbyterial Society. It was truly missionary from its birth, giving to the foreign mission work of General Assembly and then to the support of its own woman missionary to China, of whom you have read in *WOMEN AND MISSIONS*. It has built up a true home mission work in the unevangelized townships of the presbytery. In five of these townships Christian groups have been established, in three of them neat, new churches erected. One of the earliest presidents was, until her health broke down, a missionary to Korean miners in Japan. The zealous example of this presbyterial has led many large city church societies to start home mission work. So in the country and suburbs of Seoul many new churches have been established.

One of the best beloved of our home mis-

*(Continued on inside back cover)*

# The Seed and the Harvest

Charles F. Bernheisel

My FIRST ten years in Pyengyang, Chosen, were spent in itinerating in the seven counties assigned to me. The following thirty years I was assigned to two counties in another part of the station's territory. It has been my great privilege, therefore, to be intimately associated with these two districts and to see the work grow from a small beginning to a very large development. Many other missionaries in Chosen have had similar privileges. As we have worked along with our Korean brothers we have given thanks to God for the way we have seen him working in the hearts of the people, weaning them away from the darkness of superstition to the light and glory of the Gospel of Christ.

The depths of that darkness and their hold upon the people is a proof of the truth of the Apostolic statement about "the spirit that now worketh in the sons of disobedience." Many a time have we felt that "we wrestle not against flesh and blood but . . . against the rulers of the darkness of this world, against spiritual wickedness in the high places." Let me illustrate.

I had been holding a series of meetings for a week in one of my country churches and was on the point of departing for home when I was called upon by a delegation of three men from a congregation in an adjoining county. They seemed quite excited, and when I asked what was the matter they replied that their congregation was planning to build a new church because their present thatched building was too small for their growing numbers. Therefore, they had all met that morning to begin work on the new church. But two old men of the village had come out and forbidden them to build on that site. They wanted me to go with them immediately and look after the matter. Since it seemed to be a rather serious affair, I postponed my return home and walked five miles across country with them.

When we arrived we found the whole congregation of fifty or sixty persons assembled on the proposed site. They had chosen a beautiful location on the end of a spur of the moun-



Many look forward to the time when Christians will again be free to express themselves

tain, commanding a magnificent view of the surrounding country, with the river winding its serpentine course to the horizon. In the midst of the people sat the two old men of the village. I, too, sat down, and entered into conversation with them. I asked them if they were in peace, if they had eaten their honorable breakfast, how old they were, how many sons they had, and several other questions demanded by Korean etiquette. Then, after I had replied to a similar set of questions from them, we were ready to proceed to business. I asked them why they objected to having a church built on this site. "We have two objections," they replied. "Very well," I said, "what is the first one?" "You see that big willow tree across the valley?" "Yes." "Well, that tree is inhabited by *tokgabies* (demons), and if a church is built here they will be offended and set fire to our houses or do us bodily injury of some kind." "I see. What is your second objection?" "Do you see these mounds on the hillside back here?" "Yes." "Well, those are the graves of our village ancestors, and if a church is built here the singing of the Christians will certainly disturb the peaceful repose of the souls of our ancestors. So it is impossible for us to consent to having a church built on this site."

Their arguments did not impress me very deeply. Thinking that they were merely sentimental objections and would not be insisted upon, I told the workmen to begin digging. Suddenly the old men flew into a rage. One of them, declaring that he would kill not us but himself, rushed down the hill, across the valley and into his house and presently emerged again with a dangerous-looking knife in his hand and with the women of the household clinging to his clothes. He freed himself of them by leaving most of his clothes in their hands, rushed across the valley, up the hill to where we were, and, again declaring that he would kill himself, actually did cut an ugly gash across his bare breast, from which the blood flowed freely. He might have carried out his threat then and there if we had not forcibly relieved him of his weapon. The Korean idea is that the best way to avenge yourself upon your enemy is to commit suicide in his presence and then your spirit will haunt him all the rest of his days.

In the meantime the other old man had picked up rocks and was making a target of the workmen, who fled precipitately. Not desiring to be the occasion of the death of the old men, we yielded the question and the old men won the victory. The church was built on another site, and there it is to this day.

From that congregation came two pastors, brothers, who had both been graduated from the theological seminary in Pyengyang. The older brother settled in his home neighborhood and has been a faithful pastor for many years. The younger brother was graduated from the Union Christian College at Pyengyang and then went to America, where he studied for several years. He returned to Chosen, where he has since been one of the leading men of the church. With other pastors he has suffered much in prison for his faith. The mother of these two was for years a most devoted Bible woman and she and her husband gave much time to evangelistic work in neighboring villages and were instrumental in establishing several new churches. Two other members of that congregation studied in America and were for years professors in Union Christian College.

We always carried sheet tracts with us as we journeyed about the country, giving them to those whom we met, using them as a

means for telling the Gospel story, giving opportunities to begin conversations with the recipients. Every fifth day in Chosen is market day. Thousands of people gather to do their weekly shopping. The market is a fine place to distribute tracts, sell Christian literature, and make public proclamation of the Gospel. Some of the tracts can later be found by the wayside but most of them are taken home and read. In walking through a country district I saw a group of people across the fields resting from their labors. I held up some tracts and waved for them to come and get them. It was interesting to see the scramble among several young men as to who would get to me first. They returned to their friends and the tracts were read aloud to the company. Thus the seed has been sown and the harvest has been great.

One Sunday morning as I drew near a village where I was planning to spend the day with a group of Christians I met a company of twenty or more boys and girls. I stopped to receive their greetings and asked them where they were going. They had a cornet, a drum, and hymn books, and were making the rounds of nearby villages. Their music attracted a crowd at each stop, and, after a short exhortation to the unbelievers to repent and believe and come to church that day, they proceeded on their way.

That county of Whangju is about thirty miles long and twenty miles wide and there are forty-eight Presbyterian churches within its boundaries. There is a church every few miles and all who are inclined to do so can easily attend church without going far. Several of the larger congregations number from four hundred to six hundred members and have fine large brick buildings. Other church buildings are of all sizes and conditions, down to small thatched buildings holding two or three dozen persons. The church buildings have all been provided by the people themselves, although the missionary in charge has often presented small gifts to help them in their efforts. No mission funds have gone into any of these buildings.

Several of the congregations support their own day schools for the Christian education of their children. All the congregations are under the supervision of pastors or laymen who give their time to the work and receive

their support from the churches. Several evangelists are employed by the churches to work in the non-Christian villages. Many of the young people are to be found in high schools and colleges in different parts of the country.

Nearly every congregation has always set aside a week each year in the winter and summer for intensive Bible study and evangelistic efforts. Preachers and teachers are invited from elsewhere to conduct these meetings. Hundreds of them went every year to attend the big Bible conferences held in Pyongyang until a few years ago when that county was associated with several other counties in the formation of a new presbytery. These meetings have sent them back to their homes thankful to God that they have been delivered from the fears and superstitions that formerly held them in such a tight grip. Now their trust is in God and his Christ.

Apple trees were introduced into Korea from America by the early missionaries. Every year orders were sent to America for young trees. The climate proved suitable for their culture; the county of Whangju is probably the largest apple-growing center in Korea now. Both Koreans and Japanese have planted orchards, some of them very extensive. They have added much to the economic welfare of the people. The Christians have done their share of this work and the resultant effects on the ability of the churches to finance themselves and erect their own church buildings and schools have been very great.

The "principalities" and "powers" and "rulers of the darkness of this world" and the



When a rural church was dedicated

"spiritual wickedness in high places" mentioned by the apostle Paul (Eph. 6: 12) have not been willing to step aside and see their followers desert them for the banners of the Lord Jesus without making a mighty effort to prevent it. Unable to win them back to their former obedience by ordinary means, they have subtly sowed their tares in the Christian fields and made a tremendous effort of recent years to corrupt Christianity. The struggle began in 1936 and is still going on. Many pastors and other church leaders have been imprisoned and put to torture in a desperate effort to break them down. A number of pastors have held out and have either left the ministry or are still in prison because of their unwillingness to compromise their faith. All are looking forward to the time when once again Christianity will be free to express itself according to the dictates of the Word of God.

### *Rumor That Missionaries Massacred Unfounded*

The Department of State has informed The Presbyterian Board of Foreign Missions that according to word from Shanghai transmitted through Bern, Switzerland, there is no foundation to rumors regarding the massacre on Hainan Island of all American missionaries.

Reassuring word has also been received from all the other sections of China in which the Presby-

terian Board has work regarding the safety and good health of the missionaries. In Shantung the missionaries are confined to their compounds, in Hongkong they are in hotels, in Canton they have been released, and in Peiping, Nanking, Hangchow, and Shanghai they are unmolested, or at least are being allowed a measure of freedom in pursuing their normal occupations.

### *Mrs. J. M. Oldfather*

Mrs. J. M. Oldfather, a Presbyterian missionary in Iran from 1872 to 1890, died in Kansas City, Mo., at the age of 93. Her four children survive: Mrs. Charles Ryan Adams (Myra O.), Parkville,

Mo.; Mrs. A. K. Reischauer (Helen O.), missionary in Tokyo, Japan; Prof. William A. Oldfather, Urbana, Ill.; Dean C. H. Oldfather, Lincoln, Nebr. Mrs. Oldfather died January 10.

A BRIEF, comprehensive description of the Indian problem is a contradiction in terms. The circumstances of more than three hundred and fifty thousand people of varying culture and varying adaptation to our culture, scattered from the Arctic Circle to Florida in groups ranging from fifty thousand to half a dozen, cannot be briefly described. One of the great fallacies in thinking about Indians is oversimplification.

One can take a single aspect of the problem and by considering that indicate crudely the nature of the whole. The question of wardship lends itself to this treatment. Wardship consists of certain restrictions, chiefly upon an Indian's economic and commercial liberty. Most important, it limits his ability to commit himself by signing documents, to spend those portions of his income and capital which derive from his situation as an Indian (as distinct from what he may acquire in free competition like any other citizen), and to alienate or destructively exploit natural resources owned individually or in common. It does not affect his civil rights or his freedom to go wherever he chooses. It is not comparable to the wardship of a guardian over a minor.

Why have it? The system developed early in our history to prevent the Indians from destroying themselves through sheer ignorance and to forestall exploitations of them which led to wars. Indian history of the last eighty years has grimly, overwhelmingly shown that, while individual Indians have done well when turned loose, wherever any considerable number have been released from wardship the result has been a swift alienation

## Protection

Oliv

of all their property, extreme poverty, and misery. As a result of the partial or complete removal of restrictions we have today tens of thousands of Indians for whose dire plight we have as yet found no answer beyond the unhappy makeshift of relief.

Does this mean that Indians are incapable? No; there are too many cases of Indians who have done brilliantly in the white man's world. The problem then is cultural and inseparable from the question of education. The older Indian was a frontiersman accustomed to unlimited land. It was difficult for him to learn that the sale of a hundred and sixty acres could be important. The younger Indian has a poor man's exaggerated idea of the value and durability of a lump sum in cash and frequently does not know how to make use of his limited acres, so that he is all too easily persuaded to sell. When sudden riches come to him, as from oil royalties, he can no more cope with them than can very poor whites, and he is easily led into folly. Not understanding our complex procedures of documents and laws, he is much too trusting about signing his name.

In a longer article I could cite horrifying case after case of the conscienceless methods of exploiting these weaknesses by which between 1885 and 1933 Indians were stripped of ninety million acres of land and much other wealth wherever restrictions were lifted. The Indians must have the protection of wardship. Then they must be educated until they no longer need it. Under the system obtaining until about 1928 Indians were given an inferior, strictly academic education under circumstances calculated to arouse resentment and a feeling of inferiority, then urged to go out into the world. Many did. A few made good. Usually these had had exceptional education, or came from an atypical background, or both. The majority drifted home after awhile, defeated. Some stayed on, getting by on a low level of poverty. I know a number of Western Indians in New York City who have been there for a long time. Most of them would not care to go home now if they could.



Pueblo Indian women  
washing winnowed grain

on Christian Education, one on children's work and the other on young people's work, and that the children's secretary be officially a member of one of the subcommittees, with the secretaries for intermediates, seniors, and young people members of the other.

#### MISSION STUDY MATERIALS

For the year 1942-43 there is a joint and very timely study theme for the two Mission Boards—Latin America—which though planned several years ago, fits into the nation's present program of good will toward the countries south of us. There will be a general study of the colorful background and religious history of the republics of South and Central America, Mexico, and the West Indies, with special reference to the Foreign Missions projects in Brazil, Chile, Colombia, Guatemala, Mexico, and Venezuela; and the National Missions projects in Cuba, the Dominican Republic, and Puerto Rico. The joint study book for adults and young people will be *On This Foundation: The Evangelical Witness in Latin America*, by W. Stanley Rycroft, and there is to be also a series of "Outlook" pamphlets: *Outlook in the West Indies*, *Outlook in Mexico*, *Outlook in Brazil*, *Outlook in the River Plate Region*, and *Outlook in the Western Republics*. There will also be program helps, stories, and books for the younger age groups.

#### ENVELOPES AND MITE BOXES

Beginning March 15, 1942, your Mission Boards find it necessary to make certain adjustments concerning the use of coin boxes and envelopes. Due to the rising cost of printing and paper it is necessary to make a charge as follows: Mite Boxes, 1 to 50, 2¢ each; 100 boxes, 75¢. Monthly Envelopes, in packets of 12, individual orders, 5¢ each; 10 or over, 3¢ each (actual cost price).

Thank Offering Envelopes will be free to all who take thank offerings. Order from the nearest Central Distributing Department.

#### SPIRITUAL LIFE GROUPS

The work of the spiritual life groups is of the utmost importance at this time. All groups are earnestly asked to spend time at each meeting in intercession for our missionaries at home and abroad, some in internment camps, some working among our soldiers and sailors, all bearing witness to the power of the Gospel in a world at war. They are counting on our

prayers. It is hoped that new groups will be formed in all societies not having spiritual life groups. *How to Form a Spiritual Life Group* will be of special help to them.

A new booklet, *Seek Ye First the Kingdom of God*, price 10¢, is now ready for spiritual life groups. It is highly recommended as being most stimulating and helpful. A flyer, *Materials for the Nurture of the Spiritual Life*, issued by the Board of Christian Education, gives a list for individual and group use.

#### GENERAL ASSEMBLY WOMEN'S MEETINGS

The women's meetings to be held in connection with the 154th Meeting of the General Assembly will be in the Milwaukee Auditorium Friday, May 22, at 10:30 A.M. and at 2 P.M. Saturday morning, May 23, at 10:30 A.M. in the same building there will be a conference based on the findings of the Quadrennial Meeting. Monday afternoon, May 25, there will be a presentation of the mission study themes and materials for 1942-43.

#### FINDINGS OF THE QUADRENNIAL MEETING

A Workshop Plan is being developed for the afternoon conference periods at the Quadrennial Meeting. It is hoped that out of the Workshop may come constructive forward-looking plans for an advanced program in the work of Presbyterian women. The findings and recommendations of the Quadrennial Meeting will be put into shape immediately following the meeting and will be ready for presentation at June meetings of synodical societies, and at all fall meetings of district, presbyterial, and synodical societies.

#### FALL DISTRICT MEETINGS

The fall district meetings of 1942 provide an opportunity for acquainting women of the local societies with new goals and ideals as suggested by the Quadrennial Meeting in May. Instead of having the usual type of program, which in many instances parallels that of the spring presbyterial meeting, it has been suggested that reports be eliminated to give ample opportunity to present the issues brought out by the Quadrennial Meeting. Furthermore, the presbyterial society will want to place special emphasis on mission study, on special materials and methods, and on well-planned programs. The district meeting should also provide special aids for leaders.

# Forty Years in One Circuit

William N. Blair

FEW pastors in America or missionaries on the foreign field, I am sure, have had the privilege I have had, not only of living in the same city and in the same house nearly forty years, but of having their assignment of work practically unchanged throughout this period.

We arrived in Korea in September 1901, and at once were appointed to Pyengyang Station in northwest Korea. The first year was given almost exclusively to language study; but in September 1902, the Anju circuit, consisting of five counties, was assigned to my care. There are now fifty-seven churches in this district, most of them started since 1902; all of them are organized with elders and deacons; most of them now have Korean pastors and all have substantial church buildings, built without mission help.

About the hardest part of developing mission work anywhere is to get started, but harder and more important still is to get started right. It is fairly easy, at least in Korea, to go into a city or village and purchase a church building with foreign money and start a school supported by the mission. A group of self-interested persons may quickly be gathered by this method; but the missionary who starts his work this way will have the heart-breaking experience of seeing his work grow weaker instead of stronger as the years go by because people who come to the church from selfish motives rarely become real Christians.

From years of experience I am convinced that the only way to establish the Church of Christ in any land is to preach the Gospel and give nothing as an inducement to believe but the Gospel. Let me illustrate.

In 1902 when we began work in Anju, the largest city in my circuit, there were no Christians in the city. I visited Anju frequently, sometimes for a week at a time. At first I stayed in an inn outside the West Gate. Every day I went to the market and gave out tracts and preached to all who would listen to me and at night I talked to those who out of curiosity came to see me at the inn. Before long half a dozen men and women were interested and by the end of a year and a half

we had a group of some twenty professing Christians in Anju, still meeting in the inn.

On my next visit to Anju I was informed by our little group outside the West Gate that I must secure mission funds for a church building and a school and send them mission-paid workers, "Or," they said, "we will never have a Presbyterian church in Anju."

I went back to Pyengyang and presented the matter to the station and received my first lesson in sound mission methods. "No," said the older missionaries, "don't spoil your work that way. Just keep on preaching the Gospel and wait. Some of your people will leave you but the sincere believers will stick. Let them build their own church and it will mean ten times more to them than if you provide it for them." And this is just what happened. Before many months our little group in Anju purchased with their own money a two-room straw-thatched house inside the East Gate and made it over into a small but neat little church. In front they hung a sign in Chinese characters, "The Presbyterian Church of Anju." I cannot tell you how happy they were. It meant not merely ten times as much to them, as I had been told, but a hundred times more to them than if I had secured mission funds and provided the building.

I cannot go into details here, but at the end of five years we had over three hundred Christians in Anju. We now have two large churches in Anju City, which has become the church center for the entire district.

In Sundol, a market town west of Anju, I found no response at all on my first visits. I attended the market but no one would listen to me or receive my tracts. Finally I got up on a box at one end of the market and began to sing and fairly broke up the market. They crowded about me on all sides, for the Koreans are greatly interested in music. But as soon as I stopped and began to preach, somebody cried out, "He's a Jesus-believing scoundrel!" and at once the crowd left.

There was no good inn where I could stay in Sundol so I bought a small house for ten dollars and stayed there for days at a time,



trying, apparently in vain, to interest somebody in the Gospel. But while the grown-ups paid no attention to me, the children were different. A group of boys followed me about and even came to my door, but no farther. To my repeated invitations to come in they replied, "Oh, no, it's good enough out here." Finally I enticed them with pictures of American buildings on bright-colored cards which I gave them. They sat in a circle about me and I told them over and over again why I had come to Korea; of God's love and his great gift to the world of his Son; a little of Christ's life and of his death on the cross.

One day when I finished one of the finest boys in the group got up and said to me in Korean, "Pastor, I have decided to believe in Jesus," and then went out. But he did not go home. His father was a Confucian school teacher, and Pak knew that he would never consent to his son's becoming a Christian. So instead of going home, he went down town and had his hair cut, the long black braid which all Korean boys used to wear as a sign that they were unmarried. I had not told him to do this. Becoming a Christian is a matter of changed life and conduct and not a question of long or short hair. But he had seen my short hair and besides wanted to do something that could not be changed immediately.

When he went home his father was deeply hurt and angry and at once gave the boy his ultimatum: "Either give up this nonsense at once or leave home." And that young lad, only about fourteen years old, left home for Christ's sake. Later the father called him back and Pak became the strong young leader of our Sundol church. Today we have over 800 Christians in Sundol.

All the churches in the Anju circuit were started in this simple but really powerful way, either through my visits or the visits of Korean workers sent by the Korean churches or through the moving of some Korean Christian into a district where there was no church.

A few of the churches were started through



Korean street vendor

the healing of some insane person — afflicted, as the Koreans say, by an evil spirit. The Korean people in general know that Jesus casts out demons. They often bring these afflicted ones to the churches with the request that the Christians pray for them. Very sanely, but with much patience and great faith, they do pray for them, keeping them in the church building sometimes for a week or even two weeks, teaching them the Bible in saner moments; and almost invariably the deranged mind gradually clears. Often complete healing results. Relatives and friends gratefully accept the Gospel and a new church may result.

This direct preaching of the Gospel coupled with the wonderful spirit of prayer and faith which God has so evidently given our Korean friends, their love of the Bible, and of studying it in large classes, most of all accounts for the remarkable growth of the Korean church.

### *Mrs. Alden D. Collins*

Mrs. Alden D. Collins, wife of the Rev. Alden D. Collins of Stroudsburg, Pa., passed away on January 15. Mrs. Collins gave three quarters of a century of her leadership to the cause of world

missions in Minnesota, North and South Dakota, Michigan, Ohio, New Jersey, and Pennsylvania. She was an Honorary Member of the Board of National Missions.

Miss Margaret Best

Miss Margaret Best, retired missionary of our Board of Foreign Missions and pioneer Christian leader in Chosen, died, after a long illness, at Orlando, Fla., on April 15.

She was born at Danville, Pa., on January 28, 1867, the daughter of Valentine and Alfaretta Best. After graduation from Park College (Parkville, Mo.) in 1888, she taught at Park College and Pacific University. In 1897 she was appointed for women's work in Korea (Chosen). Arriving at a time when foreigners were regarded as strange beings from another world and Christianity was only beginning to grip the attention of Koreans, she had many thrilling experiences, as the first woman itinerator in the northern part of the country, visiting and aiding the women in rural districts. In 1906, she became principal of the Women's Bible Institute at Pyengyang, an outgrowth of her training classes. When the Women's Higher Bible School for training Korean women leaders was organized in 1923 Miss Best was made principal. She continued in both these capacities, as well as in personal work throughout the district, until her retirement in 1937. She was the first woman member of the Executive Committee in Pyengyang Mission, and was chosen to represent the Mission at the Post War Conference at Princeton in 1921. She was the author of several pamphlets on women's work in Pyengyang.

Miss Catherine McCune

Miss Catherine McCune, for thirty-four years a missionary worker among Korean women, died of a heart attack while on furlough in Clifton Springs, N. Y., on April 18. The daughter of Alonzo and Vienna Shannon McCune, she was born on March 30, 1880, in Pittsburgh, Pa. She attended the Academy at Parkville, Mo., and graduated from Park College in 1908. While in school she was known for her literary and oratorical ability and was active in many organizations. Upon her graduation she became one of the pioneer teachers among the mountaineers near Hyden, Ky. The next winter she taught in the Fairview, Pa., schools. In 1908, she was appointed as a missionary to Chosen by the Presbyterian Board of Foreign Missions, and from that time until her death worked devotedly to better living conditions for the poor and ignorant Korean women around Chairyung. She traveled through rural districts by cowback and primitive boat to reach thousands of women. Many, with babies tied to their backs, would walk five miles over mountain paths to meetings held in her home. As an instructor in the Higher Bible School of Pyengyang Station, she prepared future teachers, many of whom had first to learn reading and writing. She translated a number of books for the use of Korean students.

DEATHS OF MISSIONARIES

Mrs. William N. Blair

Mrs. William N. Blair, for over forty years a missionary under the Presbyterian Board of Foreign Missions in Pyengyang, Chosen (Korea), died on April 9, at New Smyrna Beach, Fla., after a brief illness.

Mrs. Blair was one of that group of missionaries who since the turn of the century have built up the Church of Christ in Chosen until now it is one of the strongest in mission fields. Born in Argyle, Wis., September 11, 1878, the daughter of Edward Wesley and Antonette Stair Allen, Edith Pearl Allen was educated at Kansas Wesleyan University and taught school in this country for one year before her appointment to foreign service by the Presbyterian Board of Foreign Missions. She was married in 1901 to the Rev. William N. Blair, also under appointment by the Board, and together they sailed for their field in the fall of the same year. The Blairs were located in Pyengyang, the third largest city and the commercial and industrial center of Chosen, during their entire period of service. Mrs. Blair taught in Bible institutes and training classes in the city and in the surrounding rural district, and had oversight of the work for women in the country churches. Although a political situation forced the closing of missionary educational institutions in Chosen of recent years, Mrs. Blair, along with her colleagues, continued to work quietly with individuals in their homes and churches.

The Blairs returned to this country in July of 1940, and have since been located in New Smyrna Beach, Fla.

Besides her husband, Mrs. Blair is survived by four children—Lois, missionary to Colombia, Katharine (Mrs. Bruce Hunt), missionary to Manchuria, and Edgar and Edith (Mrs. Shannon McCune), both in this country. Funeral services were held April 13, in the Presbyterian church of Salina, Kans.



**Miss Esther L. Shields**, honorably retired missionary, died at her home in Lewisburg, Pa., Nov. 8, 1940. Born in Taylorville, Pa., Dec. 26, 1868, Miss Shields graduated from the Philadelphia Hospital Training School for Nurses, and six years later sailed for Korea, where she spent nearly 41 years in hospital and evangelistic work under the Chosen mission. Most of her hospital work was done in connection with the Severance Union Medical College, Seoul. She was honorably retired Dec. 26, 1938.



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April, 1942.

Dear Friends:

April is publicity month for Korea in all of the Presbyterian churches of America.

First, please, do not let anyone think for a moment that Foreign Mission work in this difficult time is coming to an end or that "all of the missionaries have come home." Of our Board's 1,204 missionaries, at this moment, only 100 more than normal are in America and half of these are wives whose husbands are still on the field. Only five of the sixteen countries where our Board has work are much affected by the war anyway. Every Mission Station in China was occupied up until war was declared. All stations in Korea and Japan were occupied up until August 1, and five-eighths of them until war was declared. Nineteen of our missionaries are still in Korea and fifteen in Japan. They all stayed on deliberately, knowing that they would likely go to internment camps or to jail. They felt it their duty and privilege to do so to keep open the door for the return of their colleagues and to "keep alive the Name" among the people whom we love.

In Korea, after we had sent away our wives and children in November, 1940, forty-nine of us were determined to stay on, but the military men willed otherwise and used the incident of the Prayer Program of the World Day of Prayer for Women last February (in which one sentence advocated peace) to accuse some twenty-six of us of "inciting sedition" and to drive us out, leaving only the fortunate nineteen. Of course, the real reason for driving us out was our opposition to their plan of forcing all Christians to bow at their Shinto shrines; that, and the fact that we were Americans.

It is done now. Twelve of those driven out did not want to return to America under any circumstance, so, as they were passing the Philippines on their journey out via Shanghai, the Board transferred them "for the duration" to the Philippine Mission, where again they are blocked for the moment from service.

As to those left, a cable received from the Argentine Minister, who evidently is looking after the British, says that the four Canadian Presbyterian missionaries in N. E. Korea are going about their work as usual. The Swiss Consul-General in Tokio cables that our ten women missionaries in Japan are not molested, but that the five men are "in internment camps but being well cared for." These last words should be a comfort to all in America who may have friends in the internment camps. Evidently the Swiss Consul-General is acting for our Government in seeing that international law in the matter of internment camps is observed as regards Americans. Even without this word, we can be comforted in knowing that Japan, because of its eagerness to be known as one of the great civilized nations of the world, will probably observe the rules of international law on these matters.

Little news has come from Korea since I left in July. We have heard that the Korean General Assembly was forbidden to meet in September and that the Bible Institute and those week-long Bible classes into which some 200,000 of our believers are gathered every year for study and inspiration were forbidden to meet.

As in Japan, where forty-two denominations were forced to combine into one federated church with a single police-dictated creed, we hear that the six Protestant Churches in Korea have been forced to combine into one, giving up their denominational names and taking numbers instead. Possibly the Greek and Roman Catholics may be forced to join the group. Our Presbyterian Church in numbers is four-fifths of the total and even if the Catholics joined, it would be two-thirds, and so would no doubt set the character of the whole. Beyond that, however, is the still stronger position there of our Church with the Bible, as God's Book of Authority, planted deeply in the hearts of our people, through our great Bible class system and the Sabbath Schools which all adults as well as all children of the church attend. Neither the missionaries nor the Korean church workers have ever been the real teachers of our Korean Church. The Book has been the teacher and, though many of our church leaders have been driven by threats of the bayonet or jail up the hill to the Shinto shrines, not one in ten of the laity has gone and, among them, the Bible, their teacher, stands. Millions of copies of it or of parts of it are in the homes throughout Korea as teachers, and the rank and file of the churches are largely unmoved by the swirling tides which have swept some of their leaders unwillingly to the shrines.

When I left, the authorities were beginning to realize this, and had started to compel every householder to buy and install in his home a small Shinto shrine, shaped something like a mantel clock. They can compel the people to buy these shrines, but they cannot make them worship them unless they assign a man with a bayonet to every group of houses, and just now they cannot spare that.

The Korean Church (and the Japanese Church as well) is in Babylonian Captivity. They both need our prayers as never before. But the Korean Church is not going to be destroyed nor is it going to be "apostate." In the days from 1777 to 1862, when the Catholic Church alone was in Korea, long years before the Protestants came in, wave after wave of terrible persecution swept the Church, largely because the Christians refused to bow to the ancestral tablets of their own parents, the very thing which the Japanese are now trying to force upon the Church. More than 10,000 Catholic Christians of those days were slaughtered for their faith. Some recanted before their judges and were released. The next day they returned and recalled their recantation. The judges pleaded with them not to do it, as they did not want to order their death, but they persisted and went to their death singing. This was all previous to 1862, when there were no Japanese in Korea, but we have some of the same breed of folks there now suffering all sorts of tortures in the jails.

There are some "appeasers" among the Christians, those who believe that by yielding they may gain concessions, but, relatively, there are far fewer among the Christians than there were among the missionaries. Practically all of the Presbyterian missionaries and the vast majority of our Presbyterian Christians have not been "appeasers." Thousands of our Christians have gone to jail rather than bow. Hundreds are there now. We missionaries have been

compelled to nail up the doors of our institutions which we had built up with a half century of prayer and sweat and sacrifice. Possibly the preaching and testimony of those shuttered doors and windows is the most powerful witness that we have ever made. Every passerby knows that those shutters say that our God will not share His Throne with any other god and that our best Christians will not bow the knee to Baal. Some of our Christians have died in the jails. Others will die there or be in jail for life or until this war is ended. We Americans in our soft, easy life need to know that there are still men and women alive who will face the bayonets or the horrors of a Japanese jail rather than deny their Lord. It can put iron into our own blood and make us realize the great things of the faith. The picture looks dark, does it not? But it is not all dark, because we know that we have a miracle-working God. The impossible is easy for Him.

Today, China is wide open to the Gospel. A million souls have been won to Christ during these last four years of blood. Many of the leaders of China today are Christians, from the great Generalissimo down. In the hospitals around Shanghai, wounded Chinese soldiers often asked for a "part at least of that wonderful Book which our Generalissimo reads every morning in his private devotions." *It looks as though the next twenty-five years in China would be the greatest thing in evangelism that the world has ever seen.* The missionaries have stood by China in their time of trouble and the Chinese will accept the Christ of the missionaries. Other churches of Asia have been started and have grown peacefully through the years—Siam, Burmah, etc. They have never been tried by fire. The fire has come now and they are being purged by it and gotten ready for solid, new, glorious progress.

Two years ago Japanese military men made a fatal mistake. They declared war on God. They practically decided to drive God and His Christ out of Asia. This is how it happened. Two years ago the people of Japan were getting restive because the military men were not getting anywhere in China. They do not actually own any of China today except what they have their feet on. If they take their feet off any part of that, they do not own it any more. At that time, the military men felt that somehow they must unite the nation in order to win

the war; that they must use religion for saving their faces. They decided to unite it around the Shinto shrines, and decided to force every person in the empire and in any lands that they can control to worship Amaterasu, the goddess of the sun, as No. 1 god. If Christians wanted to continue to worship Jehovah God and His Christ as No. 2, they will not interfere, but Amaterasu must be No. 1. If Japan today could conquer all Asia, the ten millions of Christians now in India, China, Korea, Burmah, etc., would be forced to worship the goddess of the sun as one above Jehovah God. This war has, therefore, become not merely a political or economic one, it is a religious war. When our soldier boys have won this war, they will have set free half the human race to worship God if they want to. We should tell our friends about this, especially the soldier boys and their families. It ought to be a comfort to them to know that all of the sufferings through which the boys must pass will result in making it possible for millions to worship God if they want to. One might be willing even to die for a result like that.

We Korean missionaries are not discouraged. We have a miracle-working God and we are going back when He clears the way, possibly back to a free Korea where no Japanese policeman can darken our days and keep our people in perpetual fear. Our people have made a glorious testimony and are making one now. In them the Gospel lives. Possibly God, through them, can make it live in the hearts of the military men of Japan. Romans 1: 16 says that the Gospel is the "dynamite" of God. It has been that in Korea for fifty years. It will be that still more in the days ahead. In your April missionary meetings, pray with us that the time may not be too long, for many of our believers in Korea are babes in Christ. Prayer changes things. The African fisherman going out to sea is said to pray, "O God, my boat is tiny and the ocean great. Protect and help me." This is our prayer for Korea, our prayer to our miracle-working God, "Though the ocean is great and our boat so tiny, O Thou God, who made the ocean itself, control it and save our people and those of Japan today in the time of their distress."

(Rev.) Charles Allen Clark,  
Minneapolis, Minnesota.

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poorly cared for, unable to move his body except his head and arms, Chong-su received a marvelous blessing. God's Spirit came upon him, first in deep repentance and then in great peace and joy. He could still use his hands to hold his Bible and to knit as he lay on his back with his head propped up on a wooden pillow.

We were relieved to find the older brother absent, knowing he would not welcome us. When I entered the room where Chong-su lay, I was unable to see much at first, but presently my vision cleared and I saw a dark-eyed man lying under a quilt in the corner near the window. I also saw at a glance that the dirt floor was only partially covered by two badly worn mats; that there was no furniture in the room except a small box near the sick man with several books on top.

Removing our shoes, which must be done on entering any Korean house, no matter how poor, we approached the paralytic's pallet. He was evidently startled and somewhat frightened at the unexpected entrance of a foreigner; but, quickly comprehending who I was, he held out his hands to me, his face radiant with welcome.

Deeply moved, I knelt beside him, exclaiming in Korean, "I cannot tell you how sorry I am to see you like this." But he stopped me. "Oh, no, you must not say that. God has been wonderfully good to me. Five years ago, I was living in sin, headed for eternal death, when God in His great love stopped me. In loving-kindness He has given me five years to lie here and prepare to meet Him in heaven. I have my Bible, which I can read," and he showed me a copy of a worn New Testament. No word of complaint, only gratitude to God for His kindness and joyful appreciation of our visit.

Very gently I asked about his condition. Without hesitation, he pushed down the cover and showed me his body, paralyzed and wasted away from his chest downward. All he could do was to raise his head slightly and use his hands. Seeing the compassion and pain in my face, he drew the cover in place again and actually sought to comfort me. "It is no matter. I can read my Bible and I have learned to knit." Reaching over to the box, he brought out a pair of knitting needles and a half-knit sock, and with a winsome smile began to make the needles fly. His one great sorrow seemed to be that he could not attend church and share in the Sabbath services. Opening his Bible, he asked me to read a passage and pray especially for his brother. The Master seemed very near as we talked together and as I led in prayer.

When I said good-bye, I told Chong-su that I would surely see him again. I meant in that little gate room; but before I visited that district again, God called Chong-su from that room of pain and darkness to the glorious home I am sure the Master had especially prepared for him in heaven. Yes, and with God's help I will keep my promise. I will see him again and I expect to find no more radiant and gloriously happy soul in heaven than Nim Chong-su, in many ways one of the most remarkable Christians I have known in Korea.

New Smyrna Beach, Florida.

# “—And Nothing Shall Offend Them”

Louise B. Hayes

FROM 1416 to 1448 A.D. the ancient kingdom of Korea, or Chosen, was ruled by the good king, Se-jong, one of the best kings the world has ever seen. Among his many achievements, doubtless that which has brought the greatest good to his people is the invention of the Korean alphabet. Himself a scholar, his purpose was to open to the illiterate common people the joys of literature which heretofore had been available only to scholars who had spent many years studying the difficult Chinese characters. With a committee of four others and in consultation with Wang Chan, a Chinese scholar in exile, the good king, after three years of careful effort, produced the alphabet known today as *Unmun*. His efforts were bitterly opposed by the *literati*, who condemned the new writing as being “so simple that even a woman could read it.”

When missionaries went to Korea they found this remarkable alphabet practically unused but ready to their hands. The Gospels were translated and printed in *Unmun* and became immediately available to the people — men, women, and children. Classes and night schools soon acquainted thousands of people with the script; even elderly, totally illiterate men and women learned to read. The value of *Unmun* to the development of the church in Chosen cannot be overestimated. The eyes of the blind were opened, suddenly and miraculously, to the light of the Gospel. Individuals related the wonderful story in isolated country districts and groups met to read and discuss this new thing. But the Book contained many things which were not easily understood; soon there was a demand for teachers and Bible study classes were called into being. The development of these classes through fifty years is one of the highlights of mission history.

Missionaries in Korea have from the first placed a strong emphasis on Bible study, and the people, who have always venerated scholars and books, responded with enthusiasm. All adult Christians attend Sunday morning Bible classes but in addition most of the churches have at least one seven-day Bible

class during the winter. These classes have prayer meetings and preaching services also but the emphasis is on the hours spent in studying parts of the Bible. Printed outlines of the lessons, with questions to be answered, are given each person in attendance at a class and home study is expected. The classes for women in country churches are taught by missionaries and Korean women who have been trained in Bible institutes and teacher-training courses. Preparatory classes are held for all prospective teachers; the missionaries teach all the courses which the students in turn will teach in the country churches.

During the winter also Bible classes of from seven to ten days are held for men and for women and girls in the missionary centers. Those who attend often walk long distances, sometimes two hundred miles, carrying food, bedding, Bibles, and hymnals with them. They pay a small fee for enrollment and sleep packed tightly on the floors of dormitories and classrooms or in friends' houses. In Pyeng-yang the class for women and girls became so large that it had to be divided into three sections, meeting three consecutive weeks, with a total attendance of 2,300 or 2,400 each year. About thirty teachers, Bible institute graduates, pastors, and missionaries taught the twenty-five classes a day and led the various devotional and preaching services.

One of the most essential parts of the missionary program is the training of native leaders. Churches and groups which are not large enough to support a pastor are led by elders, deacons, and helpers whose training is received in Bible institutes. Our mission had in 1933-34 sixteen Bible institutes with an attendance of 1,694 persons. These institutes usually have a five-year course meeting from two to three months a year. Most of the students pay their own expenses but some are helped by the churches in which they are working. In addition to the Bible courses they study also such subjects as Old Testament history, Bible geography, church history, personal work, Sunday school methods, music, etc. Graduates are qualified for paid



jobs as evangelists, Bible women, and helpers, or as unpaid church officers and workers, Sunday school teachers, and evangelists. Hundreds of churches have been established and are being carried on by lay workers whose training has been received in institutes and Bible classes.

In the early days of mission work in Chosen the women's Bible institutes were attended largely by elderly or middle-aged women whose families were grown and who had daughters-in-law at home to look after things while they were away studying. But gradually this has changed; more younger women find opportunity to study. Many young girls not yet married desired to enroll; and since these did not mix well with the older students, institutes for girls were organized in several stations. Since about sixty per cent of these girls had had a lower school education and many were teachers in the primary department of local Sunday schools, a high standard of study could be maintained. Many thrilling stories have been related of the activities of these young Christians, how they have evangelized whole villages, built new church buildings, etc. In one case at least a young woman of eighteen conducted all the services and did the preaching in a new group for months until it was strong enough to pay for a "helper" or evangelist. The Girls' Institute in Pyengyang had 150 girls enrolled in 1940.

In 1923 the great need for more thorough training for women leaders was met by the establishment of the Women's Biblical Seminary in Pyengyang, in which all our stations cooperate. This provides a three-year course eight months a year for graduates of high schools and Bible institutes who are preparing

for Christian service. During the three-year course every book in the Bible is studied as well as many allied subjects such as personal work and evangelism, Bible archeology, comparative religion, religious music, both vocal and instrumental (the leader of this department has been studying recently in the Westminster School of Music), and Sunday school organization and methods, in which the students get practical experience while they study. A self-help department allows students who otherwise could not afford the expense of this long course to earn the equivalent of board and room and tuitions are often paid by churches that look forward to future services of the students. Graduates are in great demand in Korea and Manchuria and every student is placed in a paid position long before graduation. A number of Biblical seminary graduates have gone as missionaries to Manchuria, working among Koreans who have emigrated to that section.

Another source of knowledge and inspiration has been the Bible study by correspondence course. The New Testament is divided into twelve sections with 550 questions and the Old Testament into twenty sections with 1,000 questions. Examinations both written and oral are required and a diploma is awarded. Thus many who are unable to attend Bible institutes are encouraged to get a knowledge of the Bible by definite and systematic study.

In this tragic day of world chaos, when missionaries have been torn from the work they have started in many lands; when Christians in Axis-controlled countries are being constrained in many ways; when freedom of conscience has been taken away; and when thousands are suffering persecution, imprisonment, and death, our brightest hope is that the Bible is still an open book and that the Church has been trained to love it, to study it continually and faithfully. No longer

### "— And Nothing Shall Offend Them"

*(Continued from page 25)*

can the Korean go to the missionary for instruction and advice; but the church in Chosen has its trained pastors, its thousands of Bible institute graduates, men and women, young and old; and it has a Christian literature, including Bible commentaries. Most important of all, it has the Bible in the hands of the common people, an open Bible that all may read. Farmer Kim in his mountain village may hear and see many disturbing things which he does not understand but he

can gather his family and his neighbors around him in the long, dark evenings and search the precious Word for promises of a better day. He can find and give comfort, patience, and hope and the strength to endure. In a world blacked out by war, His children everywhere live by "the light of the glorious gospel of Christ," "the light of the knowledge of the glory of God in the face of Jesus Christ."

"Great peace have they which love Thy law and nothing shall offend them."

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## Korea — Exhibit "A" in Japan's New Order

Condensed from *Asia*  
(With additions by the author)

*George Kent*

THE KOREAN BOY hid in an ox stall as the Japanese soldier entered the barn. The soldier pushed a protesting hen off her nest and picked up an egg. Puncturing it with a pin from his collar insignia, he sucked it dry. Then he put the empty egg back in the straw and strolled out.

In Washington the other day that boy — now a grown man active in an organization plotting for Korean independence — told me the story and said: "What the soldier did to that egg, Japan has done to my country." The slow, carefully planned sack of Korea shows what any conquered population may expect from a Japanese victory.

Korea is a mountainous peninsula jutting out from Manchukuo toward Japan, a scant 135 miles from the principal Japanese island. Nippon has long regarded the peninsula as her steppingstone to Asia — her highway to conquest. She obtained it by treachery. In 1904, when Japan attacked Russia, the Korean king allowed Japanese troops to cross his country in return for a treaty by which Japan guaranteed Korean independence. But when the war was

over, the Japanese army stayed on, and in 1910 Tokyo tore up the treaty and annexed the peninsula.

Before the conquest Korea was a drowsy, unworldly country of small landowners. Farming methods were crude, but everybody had enough to eat — and a little left over. In the cities there were banks, good shops and prosperous small industries.

Today, after 33 years of Japanese rule, Korea is a sullen, embittered country, poorer and hungrier than at any time in its history. The land is ruled by a military governor general, chosen in Tokyo, whose word carries the power of life or death. To support his authority he has 400,000 Japanese soldiers and police.

Under this regime Koreans have been deprived of the most elementary human rights. They are forbidden to speak Korean. The Korean names for both places and individuals have been changed to the Japanese equivalents. Thus Korea itself is now called Chosen.

Before the Japanese came, prostitution was virtually unknown; today there is more of it in Korea than in any other country in the world except Japan. Even more reprehensible

It is a strange illusion among some Americans to regard this country as the primary obstacle to the realization of idealistic but often impractical schemes of world salvation — to believe that we alone thwart the rest of the countries from immediately falling in line.

Our State Department has made a point of not recognizing the Soviet annexation of the three Baltic republics, Latvia, Lithuania and Estonia. Stalin, in his latest message to the Red Army, treats this annexation as an accomplished fact. It is safe to predict that the fate of the Baltic states will depend on the ability of the Red Army to occupy them, and not on any idealistic generalities, such as the Atlantic Charter. A good many other postwar settlements will inevitably be carried out in the same rough-and-ready manner.

Before we commit ourselves to any adventurous anti-Soviet policies

it would be wise to remember that the mere fact of total defeat and disarmament of Germany and Japan will leave the Soviet Union by far the strongest power on the continents of Europe and Asia. In fact it will be extremely difficult to implement any settlement in Eastern Europe, in the Far East, or in other Asiatic regions adjacent to the Soviet Union that does not meet with the approval of Moscow.

If we should ever be so ill-advised as to try to force our will, our philosophy of government, or our standards of morality on other countries, the effort will end in fiasco. We will avoid many postwar disappointments if we examine the attitude of other countries realistically, if we recognize the limitations which geography imposes on our international influence, and if we engrave on our minds the slogan of healthy humility: America is not God.

## Out of the Frying Pan —

**D**URING a cold snap early this spring a pretty secretary at the Army and Navy Munitions Board reported for work dressed in woolen snuggies. The office didn't observe the 65-degree heat limit and, as the temperature soared, life became unbearable for the woolen-clad miss. Finally she grabbed a large manila envelope, retired to the ladies' room and removed her snuggies. She placed the envelope with the woolies on her desk, and shortly afterward it disappeared.

Hours later the snuggies were intercepted, but not until after they had made the rounds of the board. The envelope not only was addressed to the secretary's boss, a commander, but printed on it in large red letters was, "All Naval Officers — Circulate and Initial."

— Jerry Kluttz in *Washington Post*

is the Japanese traffic in Korean girls. Dr. Horace H. Underwood, former president of Chosen Christian University, reports that he and his representatives counted an average of 1000 Korean women a month passing through the small port of Antung en route to Japanese army brothels in Manchukuo and China. Traffic through other ports was even greater.

The wealth of the country has been pumped across the sea to Nippon with an icy disregard for the welfare of the people. Along the streets of Seoul, the Korean capital, you see only Japanese shops filled with Japanese goods. The store clerks are Japanese, and so are the well-dressed individuals on the sidewalks. The Koreans are hawking vegetables, pulling rickshas, carrying heavy loads. The Japanese have acquired possession of banks, mines and four fifths of the arable land.

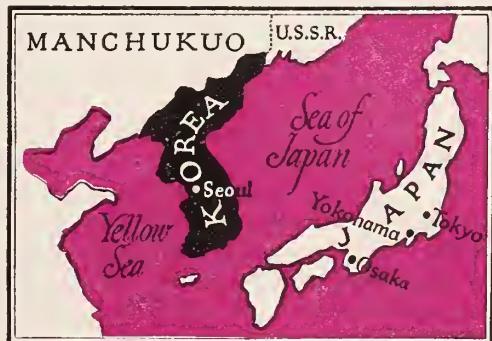
To the farmers, who comprise 80 percent of the population, the conquest has meant a systematic house-to-house looting. It began as a search for weapons, soon became outright seizure of all articles of value. After three decades of this, virtually nothing is left to the Koreans.

Japanese citizens gained possession of the land by "legal means" — heavy taxes, exorbitant charges for irrigation water, loans at rates that ran up to 70 percent. Close

to 18,000,000 out of a total population of 23,000,000 have become tenants and squatters. The average tenant's share of the crop, when all deductions are made, gives him an annual income of about \$10. And if his land fails to produce what the authorities regard as a good crop he may be forcibly sent to colonize Manchukuo.

Japanese agricultural specialists have succeeded in doubling the harvests since 1910. Yet official figures show that the Koreans themselves now have only half as much food as they did before the annexation. They produce the finest rice in the world, but are obliged to sell it to Japanese merchants. Koreans can eat rice only once a week — about two handfuls per person, mixed with barley. Six days a week they subsist on cheap millet imported from Manchukuo.

Each spring, millions of farm families roam the barren hillsides, scratching up roots and bark and weeds to keep from dying of hunger. "It is the land of the spring starvation,"



HERE IS a quiz that's practically guaranteed to have you tied in mental knots for an hour or so. You'll probably hate us when you get through. If so, you can repair your shattered ego by trying some of these teasers on your friends.

If you can answer every question right, you are obviously a genius. Anyone who makes only five mistakes or less is still fit company for Kieran. But any mortal with the normal complement of brains should get 9 to 12 right out of the 25.

There are plenty of catch questions, with no holds barred, so read every

the Japanese governor general writes in his annual report. But he offers no remedy. The only help comes from imperial botanists, who supply a list of edible wild plants!

Today a Japanese coolie can slap or kick a Korean aristocrat and go unpunished. In a post office or railway station, wherever lines form, the Japanese must be waited on first.

There are separate schools for the "inferior race." Most of the teachers are Japanese men who stand before their classes in belt and sword and make it clear that the object of education is to produce "good and loyal subjects of the Emperor."

Even the right to worship as they please has been denied the Koreans. In every classroom and private home the law requires at least one well-tended Shinto shrine. Shintoism exalts the Japanese Emperor to the status of a divine being. Korean Christian clergymen are roughly handled. One of them in the course of a sermon declared, "God is the only creator of the universe." The police interpreted this as sedition and kept him in jail for four years. Several hundred other Korean Christian ministers have been imprisoned for their beliefs.

But the desire for freedom has not been broken. In 1919 the people arose in one of the strangest and most impractical revolutions in the history of the human spirit. Two million men, women and children, unarmed and pledged not to wield a stick or throw a stone, gathered in

Hundreds of thousands of Koreans are organized in secret societies. "Koreans are by nature gentle and tolerant," says Kim San, a Korean rebel leader, "but there is no anger like the anger of a patient man who has suffered too long. Beware the gentle water buffalo!"

Japan has become dependent on Korea for rice and fish, cotton, iron, coal, graphite, magnesium and aluminum. She has erected airplane and chemical factories. Some 500,000 Koreans are employed in the mines

and village squares, listened to the reading of a declaration of independence drawn up by the Korean Provisional Government in Exile, and shouted: "Ten thousand years of life to Korea!"

Tokyo revealed her essential incapacity for government by suppressing this wistful rebellion with unimaginative brutality. Mounted police, swinging iron hooks, charged into unresisting crowds. Soldiers fired into gatherings of school children waving Korean flags. In two instances, one of which was reported to me by a survivor, Christian churches were set on fire and the congregation riddled with bullets as they tried to escape. Some 300,000 persons were arrested. The dead were estimated at 5000 to 7000.

In 1923, after the Yokohama earthquake, a rumor was started that Koreans in Japan were plotting to take advantage of the national disaster to wreak revenge. A pogrom followed. The *Encyclopedia Britannica* estimates 9000 were slain, one of the most heinous massacres in the history of modern nations.

Yet the people of the peninsula remain unconquered and unassimilated. The proof is the failure of Japan in the present emergency to conscript Koreans for military service. The experiment was tried in 1937 when some 400 young Koreans were taken into the army and sent to China. One night a group of them killed their Japanese officers. The Japanese have not repeated the experiment.

and factories. There are sound reasons for believing that efforts are being made to organize these and other Koreans for the day when sabotage will do the most good. Already there has been a significant rise in the number of train wrecks and "industrial accidents." Jimmy Doolittle's bombing of Japan was followed immediately in Korea by the destruction of a powder factory and a number of oil tanks.

Japan's New Order began in Korea, and the Koreans may have much to do with putting an end to it.

## Japan's Secret Weapon — Dope

Condensed from The Elks Magazine

James Monahan

IN JUNE 1938 representatives of 27 nations met at the League of Nations palace in Geneva. They were the Committee on Opium and Other Dangerous Drugs, which only six years before had shown high promise of wiping out one of the oldest curses of mankind.

Slowly, fact by fact, with elaborate documentation, a case was unfolded that pointed toward only one ghastly, inescapable conclusion: Japan was the master-mind, the money-grasping promoter, behind a streamlined world traffic in illicit drugs.

Japan had converted Manchuria into a gigantic narcotics arsenal. Japanese soldiers were compelling Chinese peasants to cultivate the poppy; Japanese bankers were importing huge quantities of higher-grade opium from Persia aboard military transports flying the Japanese flag. Japanese-owned factories were flooding the world with smoking opium, heroin and morphine.

Since 1938 a mass of incontrovertible evidence has made the story an even more incredible one.

Ever since the Hague Convention of 1912, and the subsequent League of Nations agreement in 1928 (to both of which Japan was signatory), the civilized world had made effective efforts to stamp out illicit traf-

fic in drugs. China had done a notable job, second only to Turkey; and Iran, source of very high-grade opium, had been brought into line.

But when Japan began the conquest of Manchuria, in 1931, the Japanese generals were impressed by two facts. The opium-smoking troops in the Manchurian armies were the first to surrender or flee, and addicts among the civilian population were always the least troublesome. Here, then, was a weapon for the weakening and subjugation of civilian populations, and the Japanese military seized upon it avidly.

Anti-opium laws were arbitrarily suspended. When peasants refused to convert their lands to the cultivation of the opium poppy, the military government introduced a new law: henceforth taxes were payable in so much raw opium per acre. The peasant either raised opium or lost his land!

But opium addiction moved too slowly. The Japanese generals introduced drugs that were more rapidly habit forming. Factories were opened in Harbin and Dairen to convert raw opium into morphine and heroin. Hordes of Korean dope peddlers were imported to run the smoking dives which operated openly in Japanese-controlled territory, and

"drug stores" soon outnumbered rice shops by three to one. A new brand of cigarettes appeared on the market, cheaper than Chinese brands and loaded with heroin. Drug addiction spread like wildfire.

"We should not be far short of the mark," says Commissioner Harry J. Anslinger, chief of the Bureau of Narcotics, "if we said that 90 percent of all the illicit 'white drugs' of the world are of Japanese origin. Japan's aggressive dope-spreading policy is as definite as her military aggression."

The Suzuki and Mitsui banking firms had provided the capital which built the narcotic factories and were elated by the rapid return from these investments. They urged upon the government the possibilities of dominating the world narcotic market. The lure proved irresistible. Full authority for production and distribution was granted the Imperial Army. Poppy acreage in Manchuria doubled in 1934, increased threefold in 1936, doubled again in 1937.

But since Oriental opium is low in morphine content, the Japanese army sent its ships and agents across the seas to import higher-grade opium from Persia. Stuart J. Fuller, U. S. representative at Geneva, told the Opium Committee that in December 1937 the *Muko Maru* was reliably reported to have left Iran for the Far East carrying 240,000 pounds of opium; that during the first three months of 1938 orders were placed in Iran by Japanese interests for 2900 chests of opium.

What was happening to all this opium pouring into Japan's narcotic mills? In the four northeastern provinces of China the number of *known* drug addicts increased from 585,627 in 1936 to over 13,000,000 in 1939. In the occupied portions of Kiangsu, Anhwei and Chekiang provinces, the government, conducting its opium business openly, collected \$3,000,000 per month *in taxes alone* on the sale of 1,000,000 ounces of opium. To reckon the profits split up 'y the middlemen of the Japanese army, consider the basic price of \$8 per ounce as against \$19 charged by wholesalers and \$22 listed by the public stores.

By 1939 Tientsin had 200 heroin factories each producing from 25 to 100 pounds per day, engaging over 5000 Japanese and Korean workers. Nanking, where the Chinese government had virtually wiped out drug addiction, was a shambles within three months after the Japanese occupation. By 1940 it contained 32 wholesale establishments, 340 opium-smoking dens and 120 hotels licensed to sell drugs.

The rest of the world was not left untouched by the torrent of Japanese drugs. In Tientsin, Shanghai, Portuguese Macao and other ports, a new type of "big businessman"—Japanese, or someone closely associated with Japanese interests—had begun operations. Shady characters from the underworlds of Paris, London, Bucharest, Chicago and New York were his frequent visitors.

The smuggling of narcotics is child's play compared to the task of detecting it. U. S. federal agents stopped a teary-eyed Chinese woman, wailing over a mewling mother cat and a basket filled with nine dead kittens, and proved that each of the dead kittens was stuffed with pure heroin. They confiscated a large Japanese rug when they discovered that the fibers were actually thin paper cylinders filled with heroin. By ruthlessly prying apart joints and peeling off priceless lacquer in a shipment of Oriental furniture consigned to a prominent citizen of the United States, they discovered narcotics worth a hundred times the furniture's value.

When the agents descended into the hold of the Japanese ship *Heian Maru*, they found 100 huge tubs of soybean paste which their agents in an Asiatic port had suspected. They plowed through the sticky mess tub by tub. Ninety-five of the tubs were exonerated; but the other five contained airtight tins, soldered to the bottoms, each tin holding 250 ounces of pure morphine.

In San Francisco the arrest of a dope seller put federal men on the trail of a certain Mrs. Mineko Ogata. For a quiet Japanese wife and mother she did considerable traveling — although she usually took her baby with her. Trailing her from San Francisco to Seattle, the agents saw her board the steamship *Hie Maru*, just arrived from Japan, bring ashore a sizable shipment of mor-

phine concealed in her clothing and in the baby's diapers, hide away that haul and then proceed to Vancouver. There she picked up another large quantity of morphine which she brought back in a shopping bag covered with soiled diapers.

Through Mrs. Ogata the agents rounded up a gang responsible for smuggling hundreds of thousands of ounces of pure morphine and heroin into the United States and Canada every year.

There is great concern today over what may happen in the vast area of the western Pacific now under Japanese control. "In every territory conquered by the Japanese," Commissioner Anslinger observes solemnly, "a large part of the people become enslaved with drugs."

Here's the final irony of the Nipponese drug racket, taken from the military handbook which is part of the kit of every Japanese soldier:

*Paragraph 15:* The use of narcotics is unworthy of a superior race like the Japanese. Only inferior, decadent races like the Chinese, Europeans and East Indians are addicted to the use of narcotics. This is why they are destined to become our servants and eventually to disappear.

Commissioner Anslinger has a word to say about that. "One thousand beds in the hospital at Nanking alone," he declares, "are filled with heroin-addicted soldiers of the Japanese army. Illicit drug trafficking acts like a boomerang, the purveyors of drugs often becoming victims of the drug habit."

## "Dear Sirs—"

*A Letter for Americans*

From New York Sun

UNTIL this past May, the proprietor of a trim and inviting motor court in the South had to turn away tourists almost every night. Then, with the rationing of gasoline, he saw his business drop to a car or two a week.

He received a letter from an association proposing that motor-court owners unite to seek Congressional relief, including the taking over of mortgages by the RFC. It urged all motor-court owners to write or wire their Congressmen.

In reply, this man with a ruined business sent the following letter, which all Americans might well read:



DEAR SIRS:

It seems to me that the proper person to call on for help is Adolf or Tojo. They started this mess and are responsible for its effects on every business in this country.

What about the automobile dealers — is the government subsidizing them? What about the young doctors just starting to build up a practice who have been called away? What would happen if the government tried to relieve everyone whose business is hurt by war?

I can't see any basis for asking relief from my Congressman. It's an individual problem. Asking for help because of the war represents a failure to face the facts. We keep thinking and hoping that there can be at least some part of "business as usual."

The sooner we stop compromising, playing politics and giving in to this self-seeking pressure group and that — the sooner we settle down to an

all-out effort — the sooner we can push those thugs off the face of the earth and end this nasty business.

Some very worthy people will lose their property. Also some very worthy young men will lose their lives. There is a chance of regaining property, but there is a complete finality about death.

Since May, patronage of my motor court has practically ceased. The source of my income has been cut off. I might as well try to operate a motorboat service on a dried-up lake. The sooner I realize that and try to adjust myself, the better. I am just kidding myself if I think I can get someone to remove the effects of the war from my business.

There is one letter, and only one, that I think every member of Congress should get from each of his constituents — a statement that he is expected to judge every act by just one standard: Will it help to win the war?



# WAR BULLETIN No. 1

*A Statement, as of January 5, 1942, from the  
Executive Staff of The Board of Foreign Missions  
of the Presbyterian Church in the U. S. A.*

The sudden involvement of the United States in the present world conflict following the attack upon Pearl Harbor has greatly affected the foreign mission enterprise of the Presbyterian Church. Not only has it caused dislocation of personnel and difficulties of travel and communications, but for the first time in the history of our Board, a considerable number of its missionaries are in areas where they are classed as enemy aliens or as civilian prisoners of war.

As the relations between Japan and the United States grew more and more tense, the Board and its Missions gave full consideration to the possibility of our involvement. In order to avoid undue hazards, the Board, as a precautionary measure, last February took action strongly advising the withdrawal to America from Japan, Chosen, and penetrated China of all mothers with small children, missionaries nearing the age of retirement, and those described as border-line health cases. As a result of this policy, a number of missionaries and most missionary children returned to this country.

At the same time the opportunities of missionary service were so unusual, and the giving of the Christian witness so significant in these areas of tension, that the Board did not deem it wise to suggest to its missionaries a total withdrawal, but rather wished to maintain a maximum staff consistent with the situation. The Japan and Chosen Missions and the China Council, acting for the seven China Missions, warmly supported the Board in its policy. The 153rd General Assembly in May, 1941 strongly endorsed this policy. The story of what our missionaries have been able to accomplish by staying at their posts can never be fully told. The Church in America has been stirred by this record of missionary service that in its courage, sacrifice, and achievements comprises one of the glorious pages in the annals of the Church.

The spirit of our missionaries in voluntarily accepting these hazards can be described in words contained in a letter from one of them:

"I think of those missionaries whose lives inspired my early adolescent years, those who faced the Boxer Rebellion, to say nothing of the Judsons, the Moffats, and countless others who faced untold perils. Are we better than they, that we should always be safe? Perhaps another chapter in missionary history is to be written in our generation—and if we are in for it, we want you to know that we are not afraid."

A primary concern of the Board and the Presbyterian Church should be for these missionaries who, in obedience to their Divine commission, find themselves today in the War Zone. According to our latest figures, we have 13 missionaries in Japan, 19 in Chosen, 9 in Hong-kong, and 157 in penetrated China, approximately 200 missionaries in all in areas where today they are under Japanese surveillance.

The rapid spread of the hostilities has also engulfed the Philippine Islands and Thailand. In the former, we have 47 missionaries regularly stationed there and in addition 42 missionaries temporarily transferred there for service or for Chinese language study. Facing the dangers involved in invasion, these missionaries, we may be sure, are ministering to the stricken population and giving glowing testimony to the gospel of love. In Thailand, some missionaries have withdrawn to Burma and will serve there or in India until they can return to their former fields. Some have chosen to remain with their Christian leaders in this crisis.

The Church in America can do nothing less than stand by these missionaries in this hour of daring witness. The Board is making every effort to communicate with them. The Department of State has established communication through the Swiss Government and we have already received a message from our Mission in Japan, giving us a reassuring word regarding those in Tokyo. This has opened for us the way for other communications and we shall take up with the Department the question of forwarding messages to Chosen, Thailand, Japan, and China. We also hope to be able to get funds to the missionaries in addition to those which they had on hand at the time hostilities began.

Above all, the Church must lift its voice in mighty intercession on behalf of these servants of Christ, that they may be Divinely protected and guided in this emergency and may be able to give an effective Christian witness even to those of Caesar's household. We should also pray for the Christian Church in each of these lands, and especially that the bond of Christian fellowship may not be broken during these days of stress and that the world Christian community may in the will of God become the foundation upon which the new world will be reared.

The Board has been giving special attention to that large group of missionaries who are on furlough and who will not be able to return to their fields in the area of hostility. As conditions have made it evident that such return at present was not possible, the Board and the missionaries have been arranging temporary assignments to other mission fields or to other Christian service in this country. Several individuals and families are being transferred to other missions, particularly to those in South America. The Board wishes to hold these persons for return to their fields after this scourge of war is passed. Because of the knowledge that these missionaries already have of the language and of the countries in which they have worked, the Board believes the Church will support it in such a policy of retaining these missionaries for future service. Only such a staff of experienced workers will be able to make the large adjustments that will be called for in such return to mission service.

In addition to these groups mentioned in the war areas of East Asia our Board has work in other areas that are only slightly affected by the present conflict and where we have missionaries carrying forward their regular tasks and where they find unusual opportunities for enlarging the work. These areas are India, Iran, Syria, Africa, Mexico, Guatemala, Venezuela, Colombia, Brazil, and Chile. There are 660 missionaries serving in these fields. These missions are asking for additional personnel to replace some of their losses during the past years and to meet the opportunities that are so evident.

We believe you share with us the thought that the world mission of the Church must go on. The emergency is going to make us all see clearly the full implications of what we have been attempting. One pastor wrote a few days ago: "It seems our people are responsive as never before and the present extremity under God may deepen their interest in the great work of our foreign missionaries." With a clear conviction that the Church wishes this, we face the future and plan now a new missionary strategy. By strengthening the missionary force and by an adequate support of an enlarged program we will be able to take advantage of the opportunities and responsibilities which will face the Christian Church with the dawn of peace and the rebuilding of our world.

## WAR BULLETIN No. 2

*Action of The Board of Foreign Missions of the Presbyterian Church in the U.S.A.  
taken at a meeting January 19, 1942 concerning the Board's policy and plans  
for its missionary personnel during the period of the present war*

The Board gave consideration to the grave situation which has arisen as a result of the involvement of the United States in the present World War. The Board was concerned for its missionary personnel, especially those who are in the areas of war, many of whom have been interned in enemy territory or in enemy occupied territory. The Board therefore made the following statement in regard to its policy and plans.

First of all, the Board is deeply concerned for the safety and welfare of those missionaries who were at their posts of duty at the outbreak of hostilities. These remained with Board approval and support in the face of ever-increasing signs of danger. Having decided what was for them their duty and knowing their course would not be an easy one, they have accepted their responsibility with humility and great courage, and with a sense of dependence and trust. The Board recognizes the hardships they will likely undergo, but believes that, in so remaining, they are in line with the highest tradition of the pioneers. They are demonstrating anew the reality of the unity of the living body of Christ, once broken but never more to be broken. They are a pledge of the undying love that members of that body have one for the other. They are a living assurance that, no matter what has happened or may happen, "the soul of fellowship that is centered in Christ" will be maintained with their Christian brethren in these lands.

### *Maintenance of Communications*

The Board, directly and in co-operation with other Boards, will seek to communicate with these missionaries through the Department of State and other channels which may become available, such as the International Red Cross in Geneva and the World Committee of the Y. M. C. A. A reassuring word as to the safety of the missionaries in Japan, Thailand and certain stations in occupied China has already been received through these sources and it is hoped that, through the same sources, contact may be made with those missionaries now in Chosen and in occupied Philippines. The Board is greatly indebted to these agencies, especially to the Department of State for its continued efforts to re-establish communications with these missionaries and its assistance to them in whatever ways are still possible.

### *Financial Arrangements*

The Board is trying in every way possible to transmit funds to these missionaries. Previous to the war, it sent funds to Shanghai, Manila, and Bangkok in excess of the usual remittances. Since the beginning of the war an office has been established in free China and adequate funds have been remitted to meet all the known obligations of the Board in this area for a period of six months. It arranged for the Baptist Board to advance funds to missionaries now in Burma. It will credit the salaries of all these missionaries to their accounts and will hold these credits in New York, insofar as they cannot be drawn. In many areas, where the activity of the missionaries will necessarily be limited, national Christians will be able to carry on. They may have to do this at great personal sacrifice inasmuch as former assistance from appropriations by the

Board may be unavailable. The Board plans to meet these continuing obligations when they are presented by the Missions after the war.

#### *Missionaries in America*

The Board recognizes its continued obligation to the large group of missionaries now in America, who were either forced out of their fields of service or who are unable to return to their fields of service on account of the war. The Board has given, and will continue to give, special consideration to the most effective utilization of the services of these missionaries during the temporary period of enforced absence from their fields. The Board earnestly desires to conserve, as largely as possible, for future service in the areas where they have previously labored, the special training and devotion of this group. In view of the many hindrances to the carrying out of this policy and the possibility that it may be months before work can be resumed in some of these areas, the Board is seeking to arrange for the transfer of some of these missionaries to other foreign mission fields. Others, who have had many years of service, may not be able to return to the field after the war is over. The Board will attempt to work out some plan for these that will give recognition to their years of service.

#### *Furlough Provisions*

Travel conditions to Africa, Syria, Iran, and India will be far from normal during the period of the war. The Board is seeking to secure passage, for early return, of a limited number of those now on furlough. Limitations of travel may also prevent those on the field from coming on furlough at their regular time. The Board desires that the Missions arrange for extended field vacations for all such, to provide the necessary rest and change from their routine tasks.

#### *Continuing Work on the Field*

The Board notes with thankfulness that a large percentage of its total missionary staff serve in mission fields that are not now greatly affected by the war. These fields are Brazil, Colombia, Venezuela, Mexico, Guatemala, Chile, Africa, Syria, Iran, and India. Many of these fields represent a call to pioneer service in new and rapidly developing population centers. Believing the Presbyterian Church will support such action by the Board at this time as it faces its world task, the Board has formulated plans for strengthening its work in these areas of growing and immediate opportunities. This will be done in three ways, first by the transfer of some of its missionaries who are prevented from returning to their fields in war areas, second, by the appointment of new missionaries, and third, by granting increased appropriations for the conduct of the work, especially for missionary itineration and for more adequate medical care of the missionaries.

#### *Continuing Support of Missionaries and Mission Work*

The Board recognizes that the plan outlined above will call for continued gifts from the Church and it is with the confident expectation of such continued gifts that it has formulated these plans. The Board has greatly appreciated the support that the individual churches have given to specific missionaries and stations and the personal interest that has been manifested in these missionaries and mission stations. The Board would ask these churches to continue their support that it may meet the salaries of its missionaries and of nationals in countries where active work may for the time being be stopped and also that the missionaries in countries free from such limitations may do more effective work.

THE BOARD OF FOREIGN MISSIONS  
OF THE PRESBYTERIAN CHURCH IN THE  
UNITED STATES OF AMERICA

156 FIFTH AVENUE  
NEW YORK

January 5, 1942

To the Relatives and Friends of Missionaries in Japan  
and Missionaries on Furlough from Japan

Dear Friends:

We have just received the following telegram from the Department of State:

"DEPARTMENT HAS RECEIVED TELEGRAM DATED DECEMBER 31 FROM AMERICAN LEGATION BERN COMMUNICATING FOLLOWING MESSAGE FOR YOU FORWARDED BY SWISS MINISTER AT TOKYO THROUGH SWISS FOREIGN OFFICE BERN: QUOTE GRUBE AND FOUR MEN TOKYO CONFINED ALL WELL MOST KINDLY TREATED HANNAFORD UNQUOTE. SINCE ABOVE MESSAGE FROM BERN WAS RECEIVED COLLECT BILL FOR TELEGRAPHIC CHARGES WILL BE SUBMITTED TO YOU AT LATER DATE."

Our interpretation of this telegram is that the four men mentioned are: Dr. Howard D. Hannaford, Dr. Theodore D. Walser, Rev. John C. Smith and Rev. Henry G. Bovenkerk. This gives us what we have been wanting to know, - that Mr. Bovenkerk, Mr. Smith and Mrs. Hail are in Tokyo. This also would indicate that Mrs. Hannaford, Mrs. Walser and Mrs. Hail are being permitted to remain in their homes and that Miss Alice C. Grube and the four men are interned.

This leaves us without any definite word from the following persons: Miss Lena G. Daugherty, Miss Helen M. Palmer, Miss Jessie Riker, Miss Lillian A. Wells and Miss Martha Ann Wilson. These are all out of Tokyo and evidently there has not been the opportunity of making contacts, as yet. Now that this channel has been established, it will likely be possible that information can be obtained and we shall make further efforts through the Department of State to establish these connections.

with

We shall also take up/the Department of State the question of the possibility of the transmission of funds. We have understood, under the international agreements, that, once communications are established, it becomes possible to remit funds for the support of the individuals. We shall make the effort and shall hope that Japan will abide by this part of the agreement, as well as the first, - that of the establishment of communications.

We have not had any word from Rev. William C. Kerr, a member of the Japan Mission, but who is now residing in Seoul. We are taking up with the Department of State the question of trying to establish communications with the missionaries in Chosen.

With kindest regards, I am,

Yours sincerely,

J. L. Hooper

**THE BOARD OF FOREIGN MISSIONS  
OF THE PRESBYTERIAN CHURCH IN THE  
UNITED STATES OF AMERICA**

156 FIFTH AVENUE  
NEW YORK

January 15, 1942

No. 847

To the Chosen Mission

Dear Friends:

This might be called a regular Mission Letter under very irregular circumstances. We realize that it cannot be sent to the field at present but we shall send it to furloughed missionaries and hold the field copies until such time as they can be mailed.

Since our letter No. 846 dated May 29, 1941, we have corresponded with the Chairmen of your Executive Committee, Rev. Herbert E. Blair until he left Chosen and then with Dr. E. H. Miller. We have been unable to communicate with Dr. Miller since November. Many of these actions are routine and we have reported most of them to the field by airmail. Our latest airmail letters just before the outbreak of war were sent through the China Council Office. We think they received all such letters, except the last one, which was sent just a few days before the war began.

ADJUSTMENT SALARIES DIVIDED FAMILIES

"For special reasons due to war conditions missionary families in a number of instances have been separated, the husband remaining on the field while the wife and children came to America. The Board recognizes that where there are children for whom a home must be established the greater part of the combined salary is needed for the expense of the home. In view of this it was voted to make an exception to Article 141 in the Manual and, effective April 1, 1941, fathers who have continued on the field while the wife and children came to America would be allowed to remit to them at the salary rate up to 50% of the salary due him on the field, this to continue during the period of emergency." (Bd. July 2, 1941)

There will necessarily be many adjustments to make in the personal accounts of the individual missionaries, following this war. The Board has tried to continue the arrangements which had previously been made by this action as given above.

EXTENSION OF 75% MEDIAN RATE

"Pursuant to Board action of May 20, 1940, it was voted to continue for another year from July 1, 1941, the present adjustment of the median rate for the salaries of missionaries in the Chosen and Japan Missions by granting the missionaries 75% of the difference between the 'normal' rate of exchange and the current rate." (Bd. July 2, 1941)

GRANT FOR ERECTION OF WALL, CHAIRYUNG

"Pursuant to Board action of February 18, 1941, withholding approval of the request of the Chosen Mission for the erection of a wall around the compound at Chairyung (Mission action V. 1077), and in view of further correspondence and cable from the Mission, and because of the local situation,

it was voted to make a grant of Y 2,000. from the sale of field educational properties now in hand toward this project. A cable was authorized."  
(Bd. June 18, 1941)

This action was reported to Mr. Blair on July 3, 1941 by cable. We do not know whether they have made the expenditures or not. There have been no Treasurer's reports since that date.

SPECIAL FURLOUGH AND EXTENSION OF FURLOUGH FOR REV. HAROLD VOELKEL

"It was voted to approve the request of the Rev. Harold Voelkel, as presented by the Chosen Mission in a cable dated May 27, 1941, for a special furlough of five months beginning June, 1941. Mr. and Mrs. Voelkel returned to the field in June, 1937. Mrs. Voelkel returned to America in November 1940. A cable was authorized." (Bd. May 28, 1941)

This action was cabled to Mr. Blair on July 3, 1941. Mr. Voelkel, of course, is now in this country.

"It was voted to extend the furlough of Rev. and Mrs. Harold Voelkel, of the Chosen Mission, with salary and allowances until May 1, 1942, the question to be reviewed at the end of this period. It was understood Mr. Voelkel would give the months of April and May to special service in Army Camps under the Assembly's Committee for such service." (Bd. Dec. 30, 1941)

We are very happy to make this arrangement for the services of Mr. Voelkel. In the meantime, he is giving time to the presentation of Missions in the Churches in America.

CANCELLATION APPROPRIATION BIBLE SCHOOL, THEOLOGICAL SEMINARY

"Pursuant to Board action of December 3, 1940 and in accordance with the request of the Chosen Mission, it was voted to cancel the appropriation of \$300. for the Bible School at the Theological Seminary, Pyengyang, the matter of refund to the donor to be taken up by the Department of Special Gifts and Annuities." (Bd. June 9, 1941)

The cancellation of this appropriation was in response to the request from the Mission and was ordered to be returned to the donor by the Seminary Trustees.

SPECIAL FURLOUGH FOR REV. O. V. CHAMNESS

"It was voted to authorize a special furlough of five months for the Rev. O. V. Chamness of the Chosen Mission, after a service of five years, in accordance with Manual Article 185. A cable was authorized. (Cable from H. E. Blair July 29, 1941)." (Bd. July 30, 1941)

Mr. Chamness has just accepted a position at the Westwood Peoples Church, Westwood, California. This position is for a year and a half. We are very happy he has been able to secure this position and is continuing his ministerial service during the interval when he cannot return to the field.

WORLD DAY OF PRAYER CASE

"A report was made by Dr. J. L. Dodds of a cable received on July 31, from the Chosen Mission, as follows:

'EXECUTIVE COMMITTEE MEETING IMPOSSIBLE AT PRESENT MISSION  
LEGAL COMMITTEE OPINION VERY SERIOUS SACRIFICES NECESSARY TO CLOSE  
CASE ADVISE FURTHER CONSULTATIONS THERE REINER'

January 15, 1942

"In the light of this cable, Dr. Hooper and Dr. Dodds made a visit to Washington on August 4 and had interviews with Mr. Iguchi, Counsellor to the Japanese Embassy and with officials of the State Department. These interviews indicated that, unless the eleven Presbyterian missionaries named by the Japanese government leave Chosen at the first opportunity, all who were originally named in connection with the World Day of Prayer case may face prosecution and sentence. If those most deeply involved are withdrawn on furlough at this time, there is a possibility that they might be permitted to return under more settled conditions at a later time, although the Japanese government will make no such promise now.

"Pending receipt of a further report through the Department of State, relative to the present status of the case, and on the assumption that the report would confirm the above, the following was taken as a tentative action:

'It was voted, in view of present conditions, to advise the following missionaries to come on furlough as soon as practicable:- Miss Gerda O. Bergman, Mrs. Charles F. Bernheisel, Mr. Herbert E. Blair, Miss Alice M. Butts, Mrs. W. T. Cook, Miss Hallie Covington, Mrs. John Y. Crothers, Miss Jean Delmarter, Mr. Harry J. Hill, Miss Harriet E. Pollard, Miss Lilian Ross - the Japanese Embassy to be notified of this action and a cable to be sent to the Mission.'"  
(Bd. August 6, 1941)

"Dr. Hooper reported the receipt of a letter from Mr. Iguchi of the Japanese Embassy, covering certain memoranda sent him by Dr. Dodds, relative to the interview with him which Dr. Hooper and Dr. Dodds had on the fourth of August, pertaining to the World Day of Prayer case.

"Dr. Charles Allen Clark, upon invitation of the Council, gave the Council a brief summary of the case and stated he thought the case a very serious one and could result in very serious difficulties for those now involved.

"Dr. Hooper reported that the State Department reported the following as those around whom the case revolves at present.

Miss Alice M. Butts, Rev. Herbert E. Blair, Miss Harriet E. Pollard, Mrs. Charles F. Bernheisel, Mr. Harry J. Hill, Miss Jean Delmarter, Miss Lilian Ross, Miss Hallie Covington, Miss Gerda O. Bergman, Mrs. John Y. Crothers, Mrs. W. T. Cook.

"The Department also reported that these persons would be given an opportunity to leave and those who remained would likely have to face trial.

"The Council had before it also the cable of Mr. Reiner, dated July 30 and reading as follows:

'EXECUTIVE COMMITTEE MEETING IMPOSSIBLE AT PRESENT MISSION  
LEGAL COMMITTEE OPINION VERY SERIOUS SACRIFICES NECESSARY TO  
CLOSE CASE ADVISE FURTHER CONSULTATIONS THERE'

"In view of this cable and in view of the conferences with the Japanese Embassy and with the State Department, the Council voted to send the following cable to the Chosen Mission:

'CONFERENCES IN WASHINGTON REVEAL NO POSSIBLE MODIFICATION  
GENERAL POSITION ON CASE IN QUESTION ADVISE YOU CONSULT SUWA  
FOREIGN AFFAIRS SECTION GOVERNMENT GENERAL SEOUL MAKING SPECIAL  
FURLOUGH ARRANGEMENTS WITH HIM FOR INDIVIDUALS AFFECTED'

(Bd. August 13, 1941)



This action is rather full and gives us something of the details, in regard to the withdrawal of our missionaries on account of the World Day of Prayer case. This has been reported to the missionaries on furlough in detail and further comment does not seem necessary at this time. In the light of what has happened since, this seems rather in the distant past. However, in a sense, perhaps it is all a part of the general situation.

"Pursuant to Board action of August 13, 1941 relative to the missionaries involved in the World Day of Prayer case, and in reply to the cable sent to the Mission on August 13, 1941, record was made of the following cable received from the Chosen Mission on August 26, 1941:

'EXECUTIVE COMMITTEE MEETING SUCCESSFUL MILLER CHAIRMAN.  
PASSAGE ARRANGED OCTOBER FIRST SHANGHAI GERDA BERGMAN BUTTS COVINGTON  
DELMARTER HILL POLLARD ROSS MESSRS LESDALES BERNHEISEL BLAIR COOK  
CROTHERS ACCOUNT PRAYER CASE. KINSLER HARTNESS HEALTH LEAVE. DOCTOR  
MRS. BAUGH HENDRIX CHAINESS SPECIAL FURLOUGH.'

"This indicates that fifteen are withdrawing on account of the World Day of Prayer program, two for health reasons and four on special furlough."  
(Bd. August 27, 1941)

"Record was made of Action 41-86 of the Chosen Mission, advising certain members of the Mission to withdraw from Chosen on account of the complications growing out of the World Day of Prayer case in Chosen.

Action 41-86. WOMEN'S DAY OF PRAYER MATTER. Regretting that the Women's World Day of Prayer matter has caused the officials of the Government General of Chosen so much trouble, and realizing the importance of settling the matter at the earliest possible time.-

We, the Executive Committee of the Chosen Mission of the Presbyterian Church in the U.S.A., assure His Excellency, The Governor General of Chosen and all others in the Government concerned, that there was no intention of interfering in political or national affairs.

We do hereby advise the members of the Mission involved, to withdraw from Chosen on special furlough at the earliest time convenient. Those who are involved are Miss Lilian Ross, Mrs. C. F. Bernheisel, Miss A. H. Butts, Rev. H. J. Hill, Dr. C. A. Clark, Mrs. W. T. Cook, Miss H. Covington, Miss Jean Delmarter, Mrs. J. Y. Crothers, Miss H. E. Pollard, Miss G. O. Bergman, Rev. H. E. Blair. Of this number Dr. C. A. Clark was permitted to leave for America on July 2nd because of ill-health.

In addition to the above named twelve members, members of their families directly affected and granted permission by this action to withdraw, too, are Dr. C. F. Bernheisel, Dr. W. T. Cook, Rev. J. Y. Crothers, and Mrs. H. E. Blair.

Further we approve the signing of the following Pledge by those members directly involved:-

Pledge made by.....

I regret that I find myself in the position of being suspected of infringing the 'Regulations of the Chosen Pernicious Books and Papers Temporary Control Act' in connection with the Women's World Day of Prayer and I deeply appreciate, therefore, that by special consideration you are granting me generous treatment and are also cautioning me as to my future behavior.

To the Honorable Saichiro Yamazawa,      Signature .....

Public Prosecutor,                              Date .....

Keizyo, Chosen "

(Bd. Dec. 15, 1941)

WITHDRAWAL OF DR. LOWE AND REV. AND MRS. DECAMP

"Record was made of the following action of the Chosen Mission relative to the withdrawal from Chosen of Dr. DeWitt S. Lowe and Rev. and Mrs. Otto DeCamp:

Action 41-85. WITHDRAWAL OF D. S. LOWE, M.D. AND REV. AND MRS. E. OTTO DECAMP. Messrs. Lowe and DeCamp, having signed a legal release that they be allowed to withdraw from Chosen after release on suspended sentence, the Legal Committee of the Executive Committee, acting upon the approval of Chungju Station, and the Chairman of the Executive Committee, and for the Mission, presented to the Government General of Chosen a signed guarantee to provide transportation and to facilitate the departure of the two men, Mrs. DeCamp to accompany her husband. (Announcement made as of July 11, 1941)." (Bd. December 15, 1941)

We have made these two Mission actions a matter of record for ready reference in the future, when we shall wish to make a study of these important cases for historical purposes.

GRANT OF FIVE MONTHS' FURLOUGH DR. AND MRS. LOWE

"In view of the emergency return to America of Dr. DeWitt S. Lowe, of the Chosen Mission, after five years of service, the Board voted to grant Dr. and Mrs. Lowe a furlough of six months from September 27, 1941. It was understood the question would be reviewed at the end of this period and decision reached as to possible return to the field or transfer, temporarily, to another field." (Bd. October 20, 1941)

REGULAR TWELVE MONTHS' FURLOUGH MR. AND MRS. DECAMP

"In view of the fact that the Rev. and Mrs. E. Otto DeCamp of the Chosen Mission, have returned to America because of the Far Eastern situation, after a shortened first term of service on the field, the Board voted to grant Mr. and Mrs. DeCamp a regular furlough of twelve months, with the usual study privileges for first term missionaries." (Bd. October 20, 1941)

We were delighted to have Dr. Lowe and Mr. and Mrs. DeCamp with us recently in the Board Rooms. The Council met with them, at which time they were asked to report more in detail their experiences than would be possible in any letter. It was refreshing to get their statement and to know in what manner they had come through the experience to which they were subjected. We were also especially glad to welcome Mrs. DeCamp into our missionary staff. We were also glad to make the usual provisions for furlough study, with the hope and expectation that they will continue their services under our Board.

APPROPRIATIONS UNION CHRISTIAN HOSPITAL, PYENGYANG

"\$400.00 was appropriated for Union Christian Hospital, Pyengyang Station, Chosen Mission from First Presbyterian Church, Pittsburgh, Pennsylvania." (Bd. August 13, 1941)

"\$250.00 was appropriated for Union Christian Hospital, Pyengyang Station, Chosen Mission from First Presbyterian Church, Pittsburgh, Pennsylvania." (Bd. December 15, 1941)

These appropriations were made; they will be held here, for the time being, until we can have further correspondence in regard to them.

TRANSFER OF MISS MARGO LEWIS TO VENEZUELA

"In view of the fact that Miss Margo Lee Lewis cannot at present return to her work in Chosen and at the urgent request of the Venezuela Mission, it was voted to transfer, temporarily, Miss Lewis from the Chosen Mission to the Venezuela Mission as of the date of sailing, noting that this transfer will be outside of the regular reinforcements to the Venezuela Mission, and that it will automatically grant to Miss Lewis full voting privileges as a regular member of the Venezuela Mission making an exception to Manual Article 50. This transfer will be for a minimum of four years. It was further voted to grant Miss Lewis one half of the usual outfit allowance of a new single missionary and the same freight allowance which is given to new missionaries." (Bd. August 20, 1941)

Reports have come in of the welcome Miss Lewis received in Venezuela. We are certain that the Missions in South America are going to be greatly strengthened by such transfers from other Missions.

RECORD OF FURLOUGHS DUE IN 1942

"Record was made of the regular furloughs, due in 1942, for missionaries now on the field in Chosen:

Rev. and Mrs. John Y. Crothers  
 Rev. and Mrs. Otto DeCamp  
 Miss Jean Delmarter  
 Dr. and Mrs. Horace H. Underwood" (Bd. August 20, 1941)

This record was made before the war situation. Of those who were mentioned, we note that Rev. and Mrs. Crothers are now in the Philippines and Dr. and Mrs. Underwood are still in Chosen.

GRANT FOR EXPENSES SEOUL GIRLS SCHOOL

"It was voted to make a grant of Yen 3500 - \$824.69 - to the Chosen Mission to cover expenditures in connection with the Seoul Girls' School operating expenses to date of June 25, 1941.

"The Board was advised by the Seoul Station that the permission to close the School had not been forthcoming from the authorities and might be further delayed. In the meantime, the Founder could do nothing else than continue the School under the Charter Agreement with the government. The Board was advised the Station is pressing for permission to close."  
 (Bd. August 20, 1941)

REFUSAL PERMISSION GOVERNMENT TO CLOSE SEOUL GIRLS SCHOOL

"The Board acknowledged the receipt of the following cable dated November 30, 1941 from the Seoul Station of the Chosen Mission:

'AUTHORITIES HAVE REFUSED PERMISSION CLOSE GIRLS SCHOOL AND RETURNED APPLICATION FOR CLOSING STOP IN VIEW PRESENT SITUATION SEOUL STATION REQUESTS PERMISSION TRANSFER TO CHRISTIAN EDUCATOR WHO HAS SUFFICIENT FUNDS AND WILL RECEIVE APPROVAL PRESBYTERY AND PARENTS ASSOCIATION IF BOARD CONSENTS STOP LAND AND BUILDINGS TO BE LOANED TEMPORARILY EXPECTING SCHOOL WILL BE HOUSED ELSEWHERE IN NEAR FUTURE STOP FURTHER ATTEMPTS CLOSE INVITE LENGTHY LEGAL CONTROVERSY COMPLIANCE GOVERNMENT WISHES HIGHLY DESIRABLE STOP CABLE REPLY IMMEDIATELY AS CHANGES FOR COMING SCHOOL YEAR MUST HAVE GOVERNMENT APPROVAL BEFORE DECEMBER TWENTYFIVE!'

"In view of the changed international situation and the probable great changes which will be brought about by the present war, and, while seeing no reason for reversing its attitude towards withdrawal, the Board voted to defer action on the request as presented in the cable." (Bd. Dec. 15, 1941)

REGULAR FURLOUGH FOR DR. AND MRS. ROY K. SMITH

"Upon recommendation of the Chosen Mission (Action 41/3), it was voted to grant a regular furlough to Dr. and Mrs. Roy K. Smith of the Syenchun Station, after six years on the field, and effective July 1, 1942." (Bd. August 20, 1941)

EMERGENCY HEALTH FURLOUGH FOR DR. CHARLES ALLEN CLARK

"Upon recommendation of the Board's Medical Secretary, it was voted to approve Action 41/5 of the Chosen Mission, granting a health furlough to Dr. Charles Allen Clark. Dr. Clark arrived in America on July 30, 1941." (Bd. August 20, 1941)

SPECIAL FURLOUGH FOR MR. R. O. REINER

"Pursuant to Board action of March 17, 1941, providing for special furloughs in certain cases, after two years on the field, it was voted to approve Action 41/15 of the Chosen Mission, requesting a special furlough for Mr. Ralph O. Reiner, effective September 1, 1942." (Bd. August 20, 1941)

RECORD OF RETURN TO U.S. OF REV. H. J. HILL

"In accordance with Board action of October 21, 1940, the Board made record of the emergency return to America on October 4, 1941 of the Rev. Harry J. Hill of the Chosen Mission, Mrs. Hill having arrived in this country in November 1940." (Bd. October 20, 1941)

EXTENSION OF FURLOUGH ALLOWANCES REV. AND MRS. R. H. BAIRD

"The Board voted to pay full salary and allowances for the Rev. and Mrs. Richard H. Baird of the Chosen Mission to June 30, 1942, with the understanding that Mr. Baird will be taking the special one year course in rural training under the auspices of the Rural Missions Cooperating Committee at Cornell University, Ithaca, New York. The Board also voted to pay the travel expenses of Mr. and Mrs. Baird and family from the Pacific Coast to Ithaca." (Bd. October 20, 1941)

EXTENSION OF FURLOUGH OF DR. AND MRS. STACY L. ROBERTS

"In accordance with the Board's general policy and with its action of February 4, 1941, it was voted to extend the furlough of Dr. and Mrs. Stacy L. Roberts, of the Chosen Mission, until June 30, 1942 with salary and all allowances, with the understanding he will continue teaching at Beaver College and he will refund to the Board the amount paid to him by the College for such teaching." (Bd. December 2, 1941)

EXTENSION OF FURLOUGH MISS OLIVETTE R. SWALLEN

"Pursuant to Board action of April 21, 1941, extending the furlough of Miss Olivette R. Swallen of the Chosen Mission for a period of two years without salary and allowances, it was voted to pay the Board's share of

the pension premium of \$60.00 per year for this two year period that she is on extended furlough without salary." (Bd. December 2, 1941)

#### ELECTION OF DR. E. H. MILLER CHAIRMAN EXECUTIVE COMMITTEE

"The Board voted to approve Action 41-97 of the Chosen Mission, electing Dr. E. H. Miller Executive Chairman of the Executive Committee of the Mission." (Bd. December 15, 1941)

#### USE OF FUNDS REPAIRS FLETCHER HOME

"The Board voted to approve the request of the Chosen Mission (Action 41-88) that the Mission be permitted to use Yen 1,257, on hand from the sale of land, for repairs on and extension of the heating plant in the Fletcher home, Taiku Station." (Bd. December 15, 1941)

These two actions were taken after the war had been declared. They were put through, however, in view of the fact that Dr. Miller is the Chairman of the Chosen Mission and also in view of the fact that likely the Mission had already made the repairs on the Fletcher home.

#### EXTENSION OF FURLOUGH ALLOWANCES DR. AND MRS. WILLIAM N. BLAIR

"It was voted to extend the furlough of Dr. and Mrs. William N. Blair of the Chosen Mission, with salary and allowances until June 1, 1942. It was understood Dr. Blair had accepted a temporary pastorate at New Smyrna Beach, Florida and that he will refund to the Board whatever he receives for his services in this connection. The question will be reviewed at the end of the period." (Bd. December 30, 1941)

#### EXTENSION OF FURLOUGH FOR REV. AND MRS. C. S. HOFFMAN

"It was voted to extend the furlough of Rev. and Mrs. Clarence S. Hoffman, of the Chosen Mission, for six months beginning December 15, 1941 and ending June 15, 1942. It was understood Mr. Hoffman had accepted a pastorate at Bellfonte, Wilmington, Delaware for this time and that whatever he received from the Church for such services would be refunded to the Board. It was understood also that the whole situation would be reviewed at the end of the period of extension. The salary indicated was to be \$125.00 per month." (Bd. December 30, 1941)

#### EXTENSION OF FURLOUGH FOR DR. AND MRS. HARRY A. RHODES

"It was voted to extend the furlough of Dr. and Mrs. Harry A. Rhodes of the Chosen Mission, with salary and allowances until June 30, 1942. It was understood Dr. Rhodes would be serving within the bounds of the Genessee Presbytery during this time, and that he would refund to the Board whatever he received for his services." (Bd. December 30, 1941)

#### EXTENSION OF FURLOUGH FOR DR. AND MRS. E. H. MOWRY

"It was voted to extend the furlough of Dr. and Mrs. E. H. Mowry, of the Chosen Mission, with salary and allowances until March 31, 1942. It was understood that Dr. Mowry has accepted a position of Associate Pastor of the Westminster Presbyterian Church, Dayton, Ohio, effective to March 31, 1942, and would receive \$175.00 per month for such services. It was further understood such payments would come as a refund to the Board and that the question would be reviewed at the end of that period." (Bd. December 30, 1941)

These actions, relative to temporary positions of our missionaries, have been reported to the individuals concerned and they are now at their places of new service. You will note that all of these actions are for temporary assignments. We shall have to wait to see what the futuro holds, but we think no one is ready to say it will be impossible to do Mission work after this war is over.

HONORABLE RETIREMENT REV. ALEXANDER A. PIETERS

"The Board noted that the Rev. Alexander A. Pieters of the Chosen Mission reaches the retiring age on December 30, 1941, and having served over thirty five years is granted Honorable Retirement. Mr. Pieters is entitled to  $39\frac{1}{3}$  40ths of \$1,000, which is computed as follows:

Service Pension Plan	\$408.27
Sustontation Department	181.00
Accumulations Annuity	344.06
Foreign Board Supplement	50.00
	<u>\$983.33</u>

"The Board expressed its sincere appreciation of the splendid service rendered by Mr. Pieters during these many years and also expressed its deep appreciation of the exceptionally fine work of Mrs. Pieters who has been an affiliated member of the Mission since their marriage in 1934."  
(Bd. December 15, 1941)

MEMORIAL MINUTE DR. GEORGE S. MCCUNE

"The Board recorded with sorrow the death on December 4, 1941 of the Rev. George S. McCune, D.D. LL.D., Retired from the Chosen Mission.

"George Shannon McCune was born December 15, 1873, in Allegheny, Pennsylvania. He attended Park Colloge Academy and was graduated from Park College in 1901. Ho received an M. A. degree from Park College in 1903; Coe College conferred upon him a D.D. degree in 1914. In the year 1921, during an interval of absence from foreign missionary service because of health conditions in his family, Dr. McCune accepted the Presidency of Huron College, which office he held until his return to service under the Board in 1927. Huron College conferred upon him an LL.D. degree in 1927.

"Mr. McCune was principal of Coe Academy, Cedar Rapids, Iowa in 1902-1903 and he applied for appointment as a foreign missionary under the Board in April, 1902. Circumstances prevented his carrying out his plans for service abroad at that time and he was not appointed by the Board until December 7, 1903. He was especially desirous of being an ordained missionary and therefore took a short seminary course and on May 24, 1905 was ordained by the Presbytery of Cedar Rapids. Mr. McCune and Helen Bailey McAfee, daughter of the founder of Park College, were married in June, 1904 and sailed for Korea in the summer of 1905. When word of his assignment to Korea was sent to Mr. McCune, he wrote; 'Korea has been on my heart for years and I gave it as my choice of field in my first application. I cannot tell you what peace and happiness aro mine today. The obstacles have been so very great - indeed insurmountable it seemed, but God has given me the deep desire and perseverance to break through the things that have been trying to hold me.'

"Those who wrote of Dr. McCune's qualifications for foreign missionary service said of him that he was earnest, scholarly, energetic, cheerful, of intellectual strength and had great ability as a leader, winning men to

Christ. One who had known him intimately said: 'His enthusiastic activity in every good work is illustrated by his "missionary campaign" in this Presbytery when he put a missionary library into every one of the churches assigned to him. In some cases this seemed a hopeless undertaking, but by tactful persistence he infused into the young people, his own enthusiasm.' These characteristics, and many others, woven into the life of George McCune made him particularly adapted for his service in Pyengyang as President of Union Christian College, Principal of Pyengyang Boys' Academy, Evangelistic Worker, Editor and Publisher of a magazine for farmers in Korea, and a contributor to many other magazines and papers. In reference to the magazine for farmers, Dr. McCune wrote: 'Feeling the need of getting knowledge to the farmers of Korea regarding improved farming methods and at the same time presenting an evangelistic appeal, I secured the cooperation of the Presbyterian General Assembly and was granted permission by the Government-General to edit and publish a monthly magazine called "Farmers Life." The result of this interest in the rural life of the Koreans was the development of an agricultural course in Union Christian College about which Dr. McCune said: 'New life comes to the College with this addition.'

"From his personal reports to the Board we learn something of the scope of the activities of Dr. McCune. Regarding the organization of the First Presbytery in Korea in 1907, Dr. McCune wrote: 'This has been an epoch making year. I am happy that your representative had a part last fall in assisting in the organization of the Presbyterian Church of Korea. The seven Koreans who were ordained to the Gospel Ministry are all personal friends of mine.' At another time he reported: 'We have had more of His grace this year than before, not because He gave more but because we took more. Thank God for the privilege of fellowship with Korean Christians and for the opportunity of witnessing to those who knew not Christ... We have had some experiences in personal work in territory assigned to me, a territory not large or very thickly populated. In the fall of 1909 there were 5 groups, now there are 18. The human agents whom God has used to accomplish these results have been the teachers and students of the Hugh O'Neill Jr. Academy. The older boys do better preaching but the younger ones help in singing. The fourteen churches are now supporting one co-pastor and three evangelists or helpers. It is the persistent sticking at it, coupled with prayer in faith, that is bringing permanent results to the Glory of God.'

"In one annual report Dr. McCune stated: 'Including the days spent on General Assembly business, as well as regular Mission appointment, I have been out 158 days. I have baptized 88 persons and received 122 catechumens.'

"Dr. McCune's secretary in reporting one of his 'jammed-full active days' said in closing: 'How intensely interested he is in everything and in every one concerned. Each individual to whom he talks is the only person in the world to Dr. McCune at the moment. Herein lies his power - down on his knees with one - a hand clasp with another - he has time for all. It means early and late hours of preparation and prayer. And yet with it all - he is physically fit.'

"These brief reports of Dr. McCune's work and the tributes to his success cannot adequately express the vital personality, the courteous gentleman, the happy spirit and the sincere Christian that was beloved by all who knew Dr. McCune.

"The Board expressed its deepest sympathy to Mrs. McCune and to the children and the many relatives and friends in America and around the world who feel this loss so keenly but whose lives have been so greatly enriched by their association with this man of God." (Bd. Dec. 15, 1941)

TEMPORARY TRANSFER OF MISSIONARIES TO THE PHILIPPINES

"The Board voted to approve the request of the Philippine Mission that the following Chosen missionaries now in the Philippines be temporarily transferred to the Philippine Mission: Miss Gerda O. Bergman, Rev. and Mrs. H. E. Blair, Rev. and Mrs. W. T. Cook, Rev. and Mrs. J. Y. Crothers, Miss Daisy F. Hendrix, Miss Harriet E. Pollard and Miss Lillian Ross."

(Bd. Nov. 17, 1941)

SALARIES OF CHOSEN MISSIONARIES ON THE FIELD

"The Board voted that the action taken by the Board at its meeting November 18, 1940 (40-825) re the salary paid to the Chosen missionaries be continued as long as the present emergency exists.

'In view of the unsettled conditions in Chosen and at the request of the Mission, the Board voted that, beginning October 1, 1940, upon the request of missionaries on the field, salaries and children's allowances due them be paid in the United States without taking into consideration the 25% limit set forth in the Manual, paragraph III. In making this exception the Board understands that the missionaries, in lieu of receiving salaries, are using personal funds held by them on the field and that the salaries being paid in the United States are to be retained in dollars in America, either for personal expenses or for deposit in American banks. This action is to be reviewed at the end of one year.'

"In addition to the above it is voted that salary payments made on the field will be at the current rate of exchange and not at the median rate."  
(Bd. Nov. 17, 1941)

ACTIONS OF LAST EXECUTIVE COMMITTEE MEETING

We are enclosing Executive Secretary Letter No. 27, reporting the actions of the Executive Committee at its meeting from November 8 to 11. We had reported part of this letter to the missionaries on furlough in a previous news release, but we think it well to give the full Minutes, in order to get the sequence of the actions of the Mission in regard to withdrawal. You will notice, in addition to the exchange of cables between the Board and the Mission, there was an exchange of cables between our Philippine Mission and the Chosen Mission, relative to possible withdrawal to Manila. It was after such cable correspondence with the Philippine Mission that the Chosen Mission sent the cable of November 10, stating that they did not think the reasons given justified general withdrawal, even to Manila. We call your attention to the last paragraph.

"The group here are very grateful for the Board's cable, which though disconcerting at first view has reassured us, who are standing by, with the knowledge that the Board has not forgotten our position here. Our prayers will continue to go out that your concern for us continue, that you be granted all needful wisdom and knowledge for the times just ahead."

We cannot know whether we have been granted that wisdom and knowledge; we can only believe that it has been the Board's great desire to serve its missionaries, and help them to serve, in ways that are new, in a sense, and yet in ways that will likely count for more than at any time during their periods of service.

With kindest regards, I am,

Yours sincerely,

J. L. Hooper



**THE BOARD OF FOREIGN MISSIONS  
OF THE PRESBYTERIAN CHURCH IN THE  
UNITED STATES OF AMERICA**

156 FIFTH AVENUE  
NEW YORK

January 23, 1942

To the Relatives and Friends of Missionaries in  
Chosen, Thailand, Philippines and Japan and  
To the Missionaries on Furlough from these areas.

Dear Friends:

It has been several days since we issued a news letter, relative to these several Missions. We believe that each of you would be interested in what news we have received, in the meantime, in the other areas. We are, therefore, combining the news release and sending it to the four groups.

This letter will, largely, be a report of a visit to Washington yesterday and a report of what we found out at Washington and what we were able to do. We shall report on the news from each field in the order in which we took them up in Washington.

CHOSEN

In view of the fact that we had not received any word from our friends in Chosen, we discussed with the Special Division in Washington, which has been set up to look after the welfare of Americans abroad, the question of sending an inquiry from this end. We had discussed this with them previously and had sent a letter, but apparently there had not been definite plans worked out, previous to a few days ago, for such transmission of requests from this end. The Special Division accepted a message from myself to Dr. Horace H. Underwood. The Division stated that they themselves would have to frame the request in their own words, but the general request to Dr. Underwood was for a reply, giving his knowledge of the welfare of all missionaries in Chosen, and as to their financial needs. The Department promised to get this off immediately. How soon we may expect a reply is problematical, as it takes quite a long time to go through Switzerland and Tokyo. The Swiss government does not have a representative in Chosen and will be dependent upon what information they can get through the local sources in Japan and Chosen.

The following item has just appeared in the January 22, 1942 release of the Committee on East Asia:

"Telegram regarding Korean missionaries: A letter just received from Dr. Armstrong of the United Church of Canada, states: 'I report the following cablegram just received from Ottawa: "CANADIAN LEGATION, TOKYO, REQUESTS TRANSMIT YOU FOLLOWING MESSAGE QUOTE LETTER FROM (Rev. William) SCOTT (Hamheung, Korea) STATES ALL FOUR\* WELL IN OWN HOMES, LADIES WORKING IN HOSPITAL (signed) BOTT UNQUOTE (sgd) PABLO SANTOS MUNOZ ARGENTINE MINISTER.'" This is in harmony with a statement received recently from our Department of External Affairs that the Argentine Government is acting as the Protecting Power for Canadian interests in Japan, Korea and Manchukuo, and that it will be possible for us to transmit any urgent messages or instructions to our missionaries there through the local Argentine representative. In China,

Canadian interests are in charge of the Swiss representatives.'  
\*Rev. William Scott, Rev. E. J. O. Fraser, Dr. Florence Murray and  
Miss Beulah Bourns, R. N. referred to above are all of Hamheung,  
Korea. Rev. G. E. Bott, only United Church man in Japan is in Tokyo."

This is an encouraging word and we can hope that our own missionaries will be given liberty to send some word out, although I suppose that, up to the present, such avenues of communication would be denied to them.

#### THAILAND

Since our recent letter, giving the cable from Mr. B. P. Barnhart, the Y.M.C.A. Secretary in Bangkok, telling of the protectorate custody established over the Americans in Bangkok, we have had no direct word. Yesterday, when we were in Washington, the man, who has charge of the department for Thailand, read a cable they had just received from the Swiss Minister in Bangkok. We were not permitted to copy the cable, but the man in charge stated that it was to be released to the press and I could, therefore, give the substance in the release today. The general purport of this cable was that the Minister reported he had just returned to Bangkok from a visit to where the Americans were in custody and he had found them well and being well treated. There were other details, but this was the general thought. We hope that the newspapers will have this item in a few days.

When we were in the Special Division we arranged for them to send a cable through the Swiss government to Rev. Paul A. Eakin, acknowledging the receipt of the message through Mr. Barnhart and asking for a report of present conditions, and of financial needs. The Department stated that such a message could be sent and they would get it off immediately.

#### PHILIPPINES

The swiftness with which the Philippine war has come, has created a situation in an unprecedented way. What has happened there is uncertain. How much of the Philippines has been occupied is still uncertain. The Special Division in Washington has assumed responsibilities, so far as they are able, for getting in touch with the Americans in the Philippines. They stated, however, that, up to the present, there had been no possibility of arranging any means of communication, especially for what might now be termed "occupied" Philippines. The Division has the names of all of our people and they are working on some plan of getting the Swiss government to act for the United States, even in the Philippines.

We called on the Philippines Bureau in the Department of the Interior, which has had the responsibility for the government service in the Philippines and with whom the High Commissioner would normally correspond, regarding their duties in the Philippines. They stated just about what had been given us in the Special Divisions, - that the whole Philippine situation was most confused. The R. C. A. Radio Office will still receive radiograms for Cebu and, through Cebu, for several other towns in the southern Philippines.

We had already known of the possibility of sending radiograms to Cebu and sent a long message to Rev. William J. Smith on January 10, 1942. We included in this message a request for information, regarding all Presbyterian American Board missionaries. We also incorporated a message from Dr. John Decker to Mr. Henry Waters. Dr. Decker reported, on January 20, 1942, the receipt of the following message from Iloilo: "Thanks ten thousand and two thousand dollar cables. All safe at Jaro (Iloilo) Waters."

He thinks that this is a direct reply to his message, which was sent through our Office. So far, we have received no reply from Mr. Smith. We shall make further efforts along this line.

The Red Cross has been making a special effort to get to the Leper Colony at Culion. This is a colony of some six thousand lepers, who would have a food supply sufficient for some three months. The Red Cross is appealing to the Japanese government and doing everything it can to get permission to send a boat with supplies to these people, who may find themselves stranded on this rather barren Island. The Philippines Bureau has been working with the Red Cross on this and are doing everything they can to get relief to the inhabitants. There are a number of Americans on the Island, among them Dr. H. Windsor Wade, Medical Director of the Leonard Wood Memorial Laboratories, and also Rev. and Mrs. Paul Frederick Jansen, our own Presbyterian missionaries who have charge of the work of the Mission to Lepers on the Island.

#### JAPAN

There has been no further direct word from the Japan Mission, following the cable of January 5, 1942 which was reported, stating that all were well and most kindly treated. The daughter of Mrs. John E. Hail sent us a copy of a cable which she had received from her mother, reading as follows:

"WELL. AT MEIJI GAKUIN."

This gives an additional word, in regard to the missionaries in Japan. At least the women, or some of them, are still on the Compound at Meiji Gakuin, which information is quite to the point. We are assuming that no news is good news, in respect to Japan, in that there has been no great change in the situation since the cable to Dr. Hannaford.

#### REMITTANCE OF FUNDS

One of the questions which we discussed with the several people whom we saw yesterday at Washington was that of the possibility of the remittance of funds. As you doubtless noticed, the Department of State had given a news item, indicating that they had effected plans for such remittances. We did not get definite word yesterday that the plans are entirely complete. There is to be a further announcement according to our information, in a few days. The Boards are following up this question and will be submitting the list of missionaries for whom they want the Department of State to remit funds. Our own Treasurer will be giving the names of our missionaries, as soon as we know definitely that the Department is ready to make such remittances.

The Department of State wrote Mr. Forrest Smith, Chairman of the Treasurers' Group, on January 15 as follows:

"The Department is at present unable to accept funds for transmission to American citizens residing in enemy territory and no commercial channels are now available for the transfer of funds to American citizens residing in those areas. However, every effort is being made by the Department to establish a channel through which subsistence funds may be sent to Americans in those areas and you will be promptly informed of any facilities which may become available for the transmission of funds to them."

In view of the regulations and the fact that the Board will be remitting the full amount which the individual will be permitted to receive, it is obvious that the friends cannot send additional funds directly to the missionaries.

#### CORRESPONDENCE

The Committee on East Asia called attention to the restrictions on correspondence at this time and suggested that it might be just as well not to attempt to write letters to the friends in these territories now occupied by Japan, until the Department of States gives us word that there will be the possibility of a limited correspondence. To send a letter through the mails at this time might be interpreted as an attempt to evade the law against corresponding with persons in the enemy territory. There will be further word about this later.

#### THE JAPANESE IN THIS COUNTRY

The pastor of one of the churches on the West Coast attended the meeting of the Committee on East Asia this morning. He gave a very encouraging word about the Japanese Christians on the West Coast, especially in Los Angeles. He said that, since the war, there had been a deep sense of fellowship between the Japanese Christians and the members of the church. There is a larger attendance at church services than has ever been known. The Japanese are finding that they are getting a sense of fellowship, the one with the other, in the church. There have been a very few of the church leaders taken into custody. The report was, also, that the churches were crowded with nisei (American born Japanese). The nisei are realizing this same need of fellowship and contact, both with the older Japanese and with each other. It is a great time for giving the comforts of the Gospel. Many of the missionaries on the West Coast are helping in this work and are finding ready hearing.

We are sorry that we cannot report more details. We would say, however, in general, the Japanese treatment of the Americans has been rather lenient. Reports from China indicated that, in a few cases, missionaries are being permitted to do a certain amount of work on the Mission Compound. The report from Hainan, of the death of all the missionaries in Hainan, has not been confirmed and authoritative sources rather discount the report. Until word comes, we can hope that it is not true. More recent word from sources outside the government - from business people - has indicated that the treatment of Americans in Manila has been better than reported from the news releases. As we have added important information, we shall give it to you.

With kindest regards, I am,

Yours sincerely,

J. L. Hooper

THE BOARD OF FOREIGN MISSIONS  
OF THE PRESBYTERIAN CHURCH IN THE  
UNITED STATES OF AMERICA

156 FIFTH AVENUE  
NEW YORK

February 27, 1942.

To the Relatives and Friends of Missionaries  
in Japan and Chosen, and Missionaries  
on Furlough from Japan and Chosen.

Dear Friends:

We do not have much direct information with regard to our missionary friends in Japan and Chosen. In fact, we have received no word direct from Chosen since the outbreak of the war. There have been a number of cables from Japan, most of which have been reported, but we are now giving what general information we have received, some of this being news items from releases from the Department of State.

AMERICANS IN JAPAN

"The following is from the New York Herald-Tribune of January 27th: 'Washington, January 26.- Thirty-nine Americans were reported by the State Department today to be in close custody of Japanese authorities in three large Japanese cities. They all are in good health, according to reports received from the Swiss Minister at Tokyo, and are being cared for under conditions of primitive sanitation and temporary housing and equipment. The prisoners are all men, and their wives are not in custody, the Swiss Minister's report, which was relayed through Berne, informed the State Department. No names were given.

Records of the State Department indicate that, as of October 1, American nationals in the Japanese empire still numbered 363, even after repeated warnings had been sent out that American nationals should return home because of the crisis in Far Eastern affairs.

This first authentic report on the condition of American citizens taken into custody by the Japanese after war started December 7 said that thirteen Americans were housed in an old convent at Tokyo, two in a school at Kobe, sixteen in the racecourse buildings there and eight in the swimming club at Yokohama. "They are strictly guarded and cannot leave the buildings," the State Department report said. "However, they receive visitors, food and laundry. They have a weekly medical examination and are all in good health. Conditions are sanitary but primitive, and equipment only temporary."

The report concluded with assurance from the Swiss Minister that he was doing everything in his power to ameliorate the situation."

In a telegram received February 2, 1942, we had the following statement in regard to Rev. John C. Smith and Rev. Henry G. Bovenkerk:

"THE DEPARTMENT HAS RECEIVED A TELEGRAM DATED JANUARY 29 1942 FROM THE SWISS LEGATION AT TOKYO THROUGH THE AMERICAN LEGATION AT BERN

SWITZERLAND REPORTING THAT SMITH BOVENKERK ARE AT YOKOHAMA INTERNED  
BUT IN GOOD HEALTH AND IN NO DANGER CORDELL HULL SECRETARY OF STATE"

So they would be among those listed by the State Department as being in Yokohama. We had inferred from the previous cable that Mr. Smith and Mr. Bovenkerk were in Tokyo. We now know that they are in Yokohama, probably having been transferred there for some reason.

#### TEMPORARY RELIEF OF AMERICANS IN ENEMY TERRITORY

The East Asia Committee, which is a committee of the Boards having work in Japan, Chosen, and China, has released the following statement coming from the Department of State, relative to the possibility of sending remittances to friends in enemy territory:

"While arrangements have not yet been completed to enable relatives, friends or employers to make private funds available to Americans in enemy and enemy occupied territories, the Department has made provision for the temporary relief of needy Americans in such territories. Some time ago, the Department requested the American Legation at Bern to ask the Swiss Government to make immediately available to the Swiss representatives at Shanghai and at any other place in enemy territory where the need appeared to be urgent, allotments for disbursement, in the discretion of the Swiss representative, in small relief payments to those Americans having need of immediate financial assistance. The Department has received confirmation from the Legation at Bern that the Swiss Government has issued instructions in this sense to its representatives and that emergency relief payments are actually being made to needy Americans in enemy territory. The Swiss Government has also been asked to furnish the Department, as soon as possible, a statement of the financial situation of Americans in the various areas where this Government's interests are under the protection of Switzerland, and an estimate of the amount of funds required to meet their minimum subsistence requirements. The Swiss Government was likewise requested to furnish the Department, in behalf of Americans in enemy areas having resources in the United States upon which they can draw, the names and addresses of persons in this country to be approached for the funds required for their subsistence. The Department is working on and hopes shortly to put into effect a satisfactory procedure to make private funds available to Americans in enemy territory, as well as to provide financial assistance in the form of loans to needy Americans in those areas who may be without private resources. When this procedure is established, you will be promptly informed. As far as the Department is aware, there are at present no channels through which funds may be sent from the United States to American citizens in enemy and enemy occupied territory."

#### EXCHANGE OF DIPLOMATS

"The following is from the New York Times of February 3rd:  
'Washington, February 2.- Agreements for exchange of American and Axis diplomats have been reached "in principle and in many details," the State Department announced today. The exchange of American for European Axis diplomats will take place in Lisbon - those for Japanese in Lourenco Marques, Portuguese East Africa...."

'Axis representatives will be transported to Lisbon in a United States vessel which will return to this country with the American diplomats. The vessel will travel under safe conduct of all belligerents, and Portugal has been asked to guarantee the exchange. The time of their movement was not announced. Similarly, an American vessel will carry the Japanese diplomats to Lourenco Marques which will return to this country with the American diplomats who will be taken to that port by Japan. All details are expected to be completed soon.'

(Note: The Committee on East Asia is today addressing a letter to Mr. Hull requesting him to make an earnest attempt to see that non-combatants are included in this exchange if it is at all possible.)"

You will notice that the Committee on East Asia has stated that it has taken up with the Department of State the question of the possibility of including non-combatants in the exchange. There has been no reply to this, and the slowness with which the diplomatic exchanges are being made does not give great encouragement to us in thinking that there may be civilian exchange.

#### REPORT OF EAST ASIA COMMITTEE'S SPECIAL REPRESENTATIVE TO WASHINGTON

"1. The Swiss Government in Berne has just wired Washington that it cannot send mail inquiries to the Far East.

2. Swiss officials in Washington ask that individual inquiries be practically stopped, since they are swamped with these at the present time. Dr. Bates comments that this will shift the ad interim burden to the Red Cross.

3. If rush inquiries must be made, we should try to make them by group arrangements, asking one man to report for an entire organization or district.

4. The Provost Marshal General for the Army has a tentative agreement for the exchange of lists and reports regarding prisoners and internees. However, there is no way to know who will be included until the Japanese first cable their lists to Washington.

5. The Special Division of the State Department reports that it is still working on the matter of subsistence and that it is using the lists sent in by CEA for this purpose and for other matters.

6. Fairly good assurance of the safety and good treatment of those interned in China and Japan has been received."

We shall need to make this a progressive letter. Since taking the letter to the Mimeographing Department, we have received another East Asia release, giving two additional items which are very illuminating. The first is of special interest and answers a good many of our questions. We are hoping that what is planned here may be carried out. Certainly our own State officials are doing everything they can and the East Asia Committee will keep in touch with the situation as it develops.

#### REPATRIATION OF AMERICANS

"We are today in receipt of the following letter in reply to a letter addressed to the Secretary of State on February 4th: 'My dear Dr. Shafer: I have received the letter of February 4, 1942, signed by you and Mr. Joe J. Mickle requesting that an endeavor be made to obtain the agreement of the Japanese Government to the return to the United States, in company with the official personnel of this Government, of American missionaries and the members of their families in Japan and Japanese-occupied territory who may desire to be repatriated. The United States Government has reached

an agreement in principle and on the basis of reciprocity with the Japanese Government concerning the repatriation at the time the exchange of official personnel may be effected of specified categories of non-official persons, including religious workers and their dependents, subject to the capacity of the exchange vessel to accommodate such persons after all official personnel has been accommodated. This Government has furthermore indicated to the Japanese Government its willingness to take up the question of the repatriation of additional persons who cannot, at the time of the exchange of official personnel, be accommodated on the vessel. For the Secretary of State: (Signed) Joseph C. Greer, Special Assistant to the Secretary, In charge of the Special Division."

#### TOKYO PUTS CAPTIVE AMERICANS ON JAPANESE SOLDIERS' RATIONS

"The following appeared in the New York Herald-Tribune on Feb. 22nd: 'Washington, Feb. 21.- The Japanese soldier "ration" is being provided for American prisoners of war in the Far East and their general treatment is "good," according to first detailed reports on prisoners of war and interned civilians received today by the American Red Cross through the International Red Cross in Geneva and made public by Chairman Norman H. Davis. Dr. Fritz Paravicini, International Red Cross delegate in Tokyo, cabled to Geneva under date of Feb. 17 as follows: "According to letter dated January 25 from Captain MacMillan, ex-Governor of Guam, 355 war prisoners from Guam are in Camp Zentsuji, Skikoku, since January 16. In addition, 134 civilians with thirteen Catholic priests and bishop from Guam sent to Kobe, January 23. Japanese soldier's ration provided to prisoners of war and treatment good, - only request, more tobacco and toilet articles.

The Prisoners of War Bureau of the Japanese government at Tokyo notified the International Red Cross that the following foodstuffs were given to interned civilians 'per day, at present, meat (beef, pork, ham or liver) and fish, 350 grams each; fresh vegetables, soup, fresh fruit and 690 grams of bread; jam, tea with cream and sugar. On Sunday, one egg and coffee.'

Another cablegram dated February 15, communicated by the Japanese authorities concerning treatment of American civilians interned in Japan reads: "For the entire duration of the present war, the Japanese government will apply the articles of the 1929 Geneva Convention on prisoners of war also to non-combatant internees of enemy countries, on the condition that belligerent countries do not submit them to physical labor against their will." "On the other hand, the Japanese legation at Berne," an International Red Cross cable states, "assures us that enemy internees in Japan benefit from conditions more favorable than those of the above mentioned convention, because apart from the furnishing by the authorities of bread, butter, eggs, meat and coal, internees can likewise receive provisions and clothing from third persons. Visits from families are possible, thanks to the proximity of the places of internment. Medical examinations and hospitalization for the sick are provided. Possibility of reading Japanese newspapers, using the radio and going out, if required conditions are fulfilled."

Chairman Davis said the Red Cross has not been advised how many American civilians are interned in Japan. Also no word has been received through the International Red Cross about the number of prisoners of war and civilians from Wake Island. In answer to other requests from the American Red Cross, the International Red Cross cabled that it was endeavoring to obtain a delegate in Hongkong, China, in order to receive



reports on the welfare of Americans there. Upon the request of Chairman Davis, the International Red Cross is negotiating for the appointment of a delegate in Manila to report on the welfare of Americans in the Philippines. The International Red Cross reported to Mr. Davis, however, that communications are yet difficult with Manila."

When we have further information we will be glad to share it with you.

With kindest regards, I am,

Yours sincerely,

J. L. Hooper

**THE BOARD OF FOREIGN MISSIONS  
OF THE PRESBYTERIAN CHURCH IN THE  
UNITED STATES OF AMERICA**

156 FIFTH AVENUE  
NEW YORK

March 17, 1942

To the Relatives and Friends of Missionaries in  
Chosen, Japan and the Philippines and  
To the Missionaries on Furlough from these areas.

Dear Friends:

We do not have a great deal of information to give you with regard to the situation on the field, but we wish to share with you that which has come to us.

CHOSEN

We are happy to report that word has come of definite communications with two of our missionaries in Chosen. First of all we have had a letter from John D. Bigger, Jr. who is in Washington. He writes as follows:

"Please forgive this hurried note in reply to your letter of March 10, '42 concerning information on Korea missionaries. I can't give you much but here it is.

"At my request the Department of State cabled the American Legation at Bern, asking that the Swiss government at Tokyo make inquiry concerning my father. Several weeks later, February 19th, I received a telegram from the U.S. Legation at Bern via the Department of State as follows: 'Your father is residing at Sinyori Keijo and is well.' The 'Sinyori' was translated as meaning 'City of.'

"The gentleman of whom I have received my Department of State communications is F. van den Arend, Acting Assistant Chief, Special Division, Department of State.

"Hope this will be of some help to you."

Miss Marian Kinsler came into the office as this letter was being written and gave a possible interpretation to the word "Sinyori" in the above letter. She said it looks as though it were meant to be the word that is pronounced "Say yori" which is part of the city of Seoul outside of the East Gate where the Seventh Day Adventists compound is located and where they have a very fine sanitarium.

The second news item has come through Mrs. Lutz. She telephoned us that a relative in Washington had made request for information through the International Red Cross in regard to Mr. Lutz and received the following reply:

"Cablegram received from International Committee includes the following message: 'Dexter Lutz, Anna Bergman, John Bigger, Edith Myers all safe excellent health.'"

There was no indication as to where they were. We cannot be certain that they are all in Seoul but it may be possible.

You will remember that we had written that we had made inquiry through the Swiss Government on January 29. The State Department has written us that they forwarded this inquiry and we will doubtless be receiving some word in reply. We are very glad, however, that we have received these two messages and that they are encouraging.

JAPAN

We have not received any additional information direct since our latest letter. I give you herewith the reports which the East Asia Committee has given of cables to other Boards. These are as follows:

"Cable from Japan: Dr. Bollman of the Evangelical Church reports the following cable received March 2nd through the International Red Cross regarding their missionaries in Japan 'DR. PAUL S. MAYER REPLIES - EVANGELICAL CHURCH MISSIONARIES ALL SAFE WELL IN OWN HOMES (Signed) KUECKLICH (Miss Gertrude) MAYER (Dr. Paul S. Tokyo)."

"Telegram from Tokyo: A telegram dated March 3d has been received by this office through the State Department and Bern, Switzerland, concerning Mr. Rowland Harker of the Methodist Board and Mr. Paul Rusch of the Episcopal Board, which states that they are 'Safe, Well, and Interned.'"

"Tokyo and Korea Missionaries: Dr. A. E. Armstrong of the United Church of Canada reports the following telegram from the Red Cross Inquiry Bureau, Ottawa: 'DEPARTMENT OF EXTERNAL AFFAIRS ASKS US TO INFORM YOU ARGENTINE EMBASSY TOKYO REPORTS FIVE MISSIONARIES FREE THREE INTERNED STOP IN KOREA FOUR MISSIONARIES FREE STOP NO NAMES GIVEN.' Dr. Armstrong states: 'As no names are given, we cannot be sure who of our eight missionaries in Japan are the three interned. It may be that "interned" means that they are confined to their own homes. The four missionaries in Korea who are reported free are Revs. William Scott, E. J. O. Fraser and Dr. Florence Murray and Miss Beulah Bourns, Reg.N. All four are at hamheung.'"

PHILIPPINES

Since our letter telling of having telegraphic communications with Cebu and other Stations in the south, we have been in frequent touch with the Stations and have been able to send money to Dumaguete, Cebu, Bohol and Tacloban.

The situation in Culion has been critical and we cabled out making inquiry and under date of February 25, Rev. William Smith cabled us as follows:

"MET CULION DOCTORS ENROUTE THIS MORNING CONDITIONS IMPROVED  
ARMY MEETING FOOD SITUATION RELEASED LEPERS URGED RETURN  
SENDING THREE THOUSAND PESOS JANSEN MEET CARSON TOMORROW."

In a later cable under date of March 13th, Mr. Smith advised us that the funds for Mr. Jansen were lost, evidently in transit. We received a cable from Mrs. Jansen saying that money from Cebu was hopeless and asking us to cable the money to Iloilo. We secured permission from the Treasury Department in Washington to send one thousand dollars to the Baptists at Iloilo for Mr. and Mrs. Jansen, cabling Mr. Jansen to get in touch with the Baptists. Iloilo as you know is much closer to Culion than Cebu and we are hoping that they will receive these funds.

On February 28th we received a cable from Mr. Smith stating that Dr. Carson was planning to evacuate to a center twenty kilometers back of the town of Bais and that he would open a community center there to be connected with Silliman. We do not know that Silliman is closed but take it for granted that it is and that the people have all gone to places north of Dumaguete. We do know that some of the women are on plantations to the north. Miss Dorothy Schmidt cabled to Miss Elizabeth Evans of the Japan Mission: "Missing you Plantation life healthy."

Miss Nannie Hereford has cabled her father under date of March 12th, stating: "Well busy happy." Miss Frances Rodgers had also cabled that plantation life was agreeing with her. It is likely that these and others may be out on the Pamplona Plantation north of Dumaguete.

At the time there was a news item in the New York papers that Dumaguete had been shelled, we cabled Dr. Carson asking about the situation, and on March 10th received a cable in reply stating: "Situation unchanged all well."

These cables would seem to indicate that so far the Japanese have not entered that territory and that the missionaries are more or less free to go about their business, not in a normal way but at least not under surveillance.

We have had no further word in regard to those missionaries or other Americans upon the Island of Luzon. I attended a dinner in New York last Saturday evening where some forty Americans who were former residents of the Philippines were also in attendance. We compared notes and found that none of us had anything very definite to report. The business men at the dinner seemed not to have any more information, or as much, as those of us in the mission work. There were several army officers there. They did not have much more than the rest of us and their reports were those of the army communiques which had been published in the daily papers. The different groups are attempting to get some word through the International Red Cross but so far the reports are uniform that Japan will not permit any contact on the part of the Americans or the American Government with the American civilian population on Luzon.

#### COMMUNICATIONS WITH MISSIONARIES

As previously reported, the Department of State will not receive any further inquiries to be sent through the Swiss Government. They have asked us to direct all such inquiries through the International Red Cross. \*We are, therefore, suggesting to any of you who wish to do so to make personal inquiry about relatives through your own local Red Cross. There have been several such inquiries filed and, as you will notice one such inquiry as given above. We shall, of course, continue to try to get our messages through but believe that, under the present arrangement, it might be well to have as many efforts made as possible, hoping that some of the inquiries will get through and that we can then all share in what we receive. So, if any individual or family does make inquiry we would like to know it here. In this way we could send it to all the others interested.

With kindest regards, I am,

Yours sincerely,

J. L. Hooper

P. S. \*One of our missionaries who has made such an inquiry of the local Red Cross regarding her husband has told us that the Red Cross will file only one message to an individual in any enemy or enemy-occupied territory and that that message should be sent from the closest relative in this country.

**THE BOARD OF FOREIGN MISSIONS  
OF THE PRESBYTERIAN CHURCH IN THE  
UNITED STATES OF AMERICA**

156 FIFTH AVENUE  
NEW YORK

May 1, 1942

To the Relatives and Friends of Missionaries  
in Japan, Chosen, Thailand and the Philippines and  
To the Missionaries on Furlough from these areas

Dear Friends:

There are a number of items which have accumulated and which are of sufficient importance to warrant a letter. These items have to do with the four fields, the first item of which is the most important, as it pertains to possible communication.

COMMUNICATION WITH CIVILIANS INTERNED

The New York Times of April 28 contained a report of possible means of communication with interned civilians. The Committee on East Asia has given the following release, in regard to this:

"The New York papers of April 28th contained the following report:  
(We have omitted words pertaining to prisoners of war, since none of our missionary group is listed as prisoners)

"The American Red Cross reported that mail addressed to interned civilians might be sent by relatives and friends via regular postal channels through the International Red Cross Committee at Geneva. These conditions were imposed: Only mail addressed to interned civilians listed by the Provost Marshal General can be forwarded."

"The announcement continues by stating that arrangements have not yet been completed for free postage for mail to internees. Therefore, the regular foreign postage of five cents must be placed on each envelope. The envelope should have the full name of addressee, and should be marked, 'American Civilian interned in Japan' (or name of other country), 'care of International Red Cross Committee, Geneva, Switzerland.'

"Regarding the above report, two points should be noted carefully:  
(1) The majority of missionaries are not listed as 'interned civilians' and if they are not so classified this means of communication with them is not open. (2) Mail cannot be forwarded to these interned civilians unless their names are listed as such by the office of the Provost Marshal General in Washington. Your Secretary has today sent a letter to the office of the Provost Marshal General in an effort to secure the names of all missionaries who are listed as interned civilians. If we are able to secure this, a report will be made in one of our later bulletins."

We think that the directions are specific and that you will likely be wishing to send letters to the friends in each of these areas. We understand this applies to Japan, Chosen and Thailand, but not to the Philippines. You will notice that mail cannot be forwarded to those civilians who are not classified as interned. I take it, therefore, that we shall have to get the names of those who are actually interned. We know that all those in Thailand are interned. We have not been able to get word as to the people in Chosen. The word which came through from Pyengyang

did not give us the information as to whether the people were interned or were simply allowed to remain on the Mission compound. We know that we have had word of five of our people interned in Japan, - Dr. Howard D. Hannaford, Dr. Theodore D. Walser, Rev. Henry G. Bovenkerk, Rev. John C. Smith and Miss Alice C. Grube. We shall write more about this as we may have further word from the missionaries or from the government.

### JAPAN

Many of you may have seen the news release in regard to Dr. Kagawa. Perhaps others of you did not see it. We are, therefore, giving the report of this, as released by the East Asia Committee:

Tokyo Radio Broadcasts quote Kagawa: The New York Sun of April 21st stated - "The Tokyo radio broadcast today a dispatch from Domei, the official news agency, quoting Toyohiko Kagawa, most famous of Japanese Christian leaders, as asserting that among Japanese Christians prayers are being said for an early conclusion of the war and the restoration of peace throughout the world. The dispatch said: 'Dr. Toyohiko Kagawa, internationally famous Christian leader, disclosed in an exclusive interview with Domei that more than 200 Japanese Christians in Tokyo prayed day and night for a whole week up to the very morning of the war December 8 in Japan, in hopes that Japanese-American negotiations would succeed in staving off the Pacific war. Kagawa explained that this period of continuous prayer was started in response to an appeal made by Bishop Stanley Jones of the Methodist Church and well-known American writer. Dr. Kagawa received a cable from Bishop Jones exactly a week before war broke out, asking Japanese to participate in a period of prayer for prevention of catastrophe in the Pacific. Responding to this appeal, more than 200 members of the Japanese Methodist Church, including members of the Women's Christian Temperance Union began at once to hold prayer meetings day and night in the Kanda Methodist Church in Tokyo, according to Kagawa. Prayers also were held during the day at the headquarters of the W.C.T.U. and all night services were held at the Y.M.C.A. building. Dr. Kagawa revealed that Masahashi Matsutani, director of the Christian Association of railway employees, 'never slept a wink' during the whole week. As for himself, Kagawa said that he was able to stay up only three consecutive nights due to his being called out of town. While expressing regret that war was unavoidable despite the efforts of the Japanese envoys at Washington, Kagawa said that even today prayers are being said for the early conclusion of the war and restoration of peace throughout the world.'"

We are giving here, also, a release in regard to the envoy sent by Tokyo to the Vatican:

Tokyo Envoy Visits Vatican: A United Press account from a German broadcast, dated April 27th states: "Ken Harada, first Japanese minister to the Holy See, made his initial visit to the Vatican today to confer with Mgr. D. Tardini and Mgr. G. B. Montini, secretaries to the Papal Secretary of State, Luigi Cardinal Maglione. A Rome dispatch said he was accompanied by Mgr. Gamaina, who is to become secretary of the Japanese legation."

Unofficial reports have come through that the work of the Catholic Church has been very little disturbed in Japan. The missionaries all remain. The report is that there are some three hundred at work.

Cable from Rev. John C. Smith

Mrs. John Smith has just written us that she received a communication from the Department of State on April 20, 1942 as follows:

"DEPARTMENT HAS RECEIVED TELEGRAPHIC INFORMATION FROM TOKYO DATED APRIL 9 TO THE EFFECT THAT JOHN IS INTERNED AT YOKOHAMA AND CONTINUES SAFE, WELL AND BUSY WITH HOPE OF EVACUATION THIS YEAR. SUMNER WELLES ACTING SECRETARY OF STATE"

This is most welcome news and indicates that the Japanese are permitting communications, as between the interned Americans and their friends in America. The statement that there is hope of evacuation this year is the first word we have had from the friends there as to their expectations. You will remember that we have already cabled, advising them to make application for such evacuation.

Exchange of Nationals

From another news release, we quote the following, in regard to the exchange of nationals:

"Diplomats Leave Tokyo. Shanghai bound with Portuguese East Africa as their eventual destination, 14 American and 58 British consular officials were reported by Japanese broadcast to have left Tokyo on April 11. The group included U. S. Consul General M. S. Meyers and British Consul General A. P. Blunt. An earlier broadcast had said that 'American diplomats interned in Japan and occupied China' would sail April 28 and this may explain why Ambassador Grew and other diplomatic officials did not accompany the consular group. It is believed that some correspondents may be allowed to go with the diplomats. A radio received in New York by mission headquarters yesterday from Lungki, in the free territory behind Amoy, says that ten missionaries (including five children) are to return home from Kulangsu via Portuguese East Africa and it is believed that they are to join the consular-diplomatic group. This is the first report indicating that anything has been achieved in the matter of general civilian exchange."

CHOSEN

As we already stated, there has been no direct word from our missionaries in Chosen since our last release. There is one item in the New York Times of April 30, 1942, which is as follows:

"Word has been received by the headquarters of the Maryknoll Fathers in Ossining, N. Y., that forty-five Maryknoll priests, brothers and nuns in Korea were safe. The message, which said that missionaries had been interned and were understood to reside on mission property was obtained through the Holy See, whose delegate in Tokyo, Archbishop Paul Marella, made direct inquiry of the Japanese Government.

"The Maryknoll Fathers made public the names of eight priests from the metropolitan area who are among those interned in Korea. They are the Rev. Gervis J. Coxen, son of Mrs. Letitia M. Coxen of the Bronx; the Rev. Patrick M. Dunne, son of Patrick M. Dunne of Flushing, Queens; the Rev. Wilbur J. Borer, son of Mr. and Mrs. E. V. Borer of Brooklyn; the Rev. Patrick J. Duffy, cousin of Edward McGovern of Brooklyn; the Rev. William R. Booth, son of Mrs. Mary C. Booth of Huntington, L.I.; the Rev. George M. Carroll, brother of Mrs. Thomas Killackey of Yonkers, N. Y.; the Rev. Thomas F. Nolan, son of Mrs. Anne H. Nolan of the Bronx, and the Rev. James V. Pardy, son of Mrs. William F. Pardy of Brooklyn."

## Location Pyengyang Missionaries

We have received quite a number of letters from those who know and with whom we now agree, correcting a statement we made in a previous letter as to the probable location of Dr. John D. Bigger, Mr. Dexter N. Lutz, Miss Anna L. Bergman and Miss Edith G. Myers. All the statements we have received agree that "Sinyori" is a district in Pyengyang where the Mission residence is and that these people are in their own residences in Pyengyang.

## THAILAND

There is no additional information from Thailand direct. There is just one item which has come through the Seventh-day Adventist Mission. This was quoted by the East Asia Committee and we give it herewith:

"Seventh-day Adventist missionaries: From the Swiss Consul at Bangkok, Thailand, through the Department of State and the American Legation in Bern, Switzerland, the Seventh-day Adventist board has the following message: 'ALL MISSIONARIES ARE IN GOOD HEALTH. SON NAMED HARVEY BORN TO LATOURETTES AT BANGKOK APRIL 12. BOTH MOTHER AND CHILD DOING WELL.' This was received in Washington on April 22nd.

On April 20th the same board received a message stating that Dr. and Mrs. D. D. Coffin and their associates in Canton are well and continuing their work in the sanitarium at that place."

## PHILIPPINES

There are two items from the Philippines which would be of special interest to you. One tells of the banishing of English from the schools, and the other is a letter from one of the Baptist missionaries. This letter is of such a recent date that it seemed to be worth quoting here. Of course, since that date, all communications have been cut with the Philippines. The Japanese have gone, not only into Iloilo, but also Cebu and, possibly, Oriental Negros. If this is true, then no doubt the Presbyterian missionaries in these areas would be in the definite zone of Japanese influence. We will likely not hear further from them until there is some new means of communication established. We think that the statement made here, in regard to the food situation in the Iloilo area, would likely apply to other areas in the south. The two items are as follows:

"English banned in Philippine Schools: The New York Times, April 28, carried the following U.P. dispatch dated Berlin, April 27 (From German broadcasts recorded in New York) - 'Japanese authorities in the Philippines are revolutionizing the native educational system, abolishing the study of the English language and other United States influences, the Transocean News Agency reported today from Tokyo. Japanese and the native Tagalog tongue will be taught exclusively in Philippine schools, the dispatch said, while a completely Japanese curriculum has already been established in a school at Davao, on Mindanao Island, where 2,300 Japanese children are pupils.'"

A letter from the Philippines: The following are excerpts from a letter from Henry S. Waters of the American Baptist Mission, dated Calinog, Central Panay, Iloilo, P.I. February 14, 1942: "There has been no damage to any of our properties, and none of the missionaries have been injured. In fact so far as we know none of our regular workers have been harmed and practically none of our constituency. There is no shortage of food here on the Island of Panay, though of course American products are hard to get. The work in the churches is going on very actively, except for the city



churches where most of the population has evacuated to the interior....As far as the schools are concerned they are all closed indefinitely, both public and private...Central Philippine College was closed ~~two~~ days after war broke out. Some of the faculty are not otherwise employed....Both hospitals are of course carrying on their full program including nurses' training and medical work - we in Calinog and the Emmanuel Hospital in Dumalog, Capiz. So far there has been no real call for relief work on this island as there have been no casualties since the first raid on Dec. 18. .... Immediately after the outbreak of war all the families in Iloilo and Capiz built air-raid shelters and still further laid in supplies of food, soap, milk, etc. Most of us already had some extras along that line even before that. Things were quiet until December 18th when Iloilo had its first raid (air). Thereafter all the women and children except the Roses moved up country to Bagong.... We all have as many of our things from Iloilo as the houses here will hold. It is a good climate here -- colder than Iloilo and the children are thriving..... We have cause to give thanks to God for many sparing mercies here -- food, shelter, the warm climate, relative freedom from harm -- even while we are thinking of those in China, Japan and Burma."

#### Visit of Mr. Sayre to New York

A few days ago, the Honorable Francis B. Sayre, United States High Commissioner to the Philippines, visited New York and arranged for former residents of the Philippines to meet him at his hotel. There were some fifty present at a very informal conference. Mr. Sayre gave to us somewhat the same statement which he had given to the press. He stated that the Japanese had been very considerate of the American population and of the whole population of The Islands. There was no wholesale bombing of the city of Manila. The Japanese confined their bombing to military objectives, on the whole, before they entered the city. There were no atrocities, so far as he knew. He stated there were some 3,100 Americans interned in Santo Tomas University. This means, of course, that the list which he gave out, containing <sup>only</sup> 1,500 names, was not a complete list by any means and meant very little as to the true situation. Mr. Sayre stated that he thought those Americans in Baguio were likely in a most advantageous position. He did not think that they were likely disturbed and perhaps were being able to carry on largely as usual. He did not have any direct word on this, however.

Word has come through that the English citizens were interned by the Japanese at Sibul Springs, which is some thirty miles north of Manila. This would account for the fact that no English names appeared on the list of those interned at Santo Tomas.

#### Other News Items from the Philippines

There are a number of sources from which additional news items have come to us. I shall quote these without order or any headings:

"The internee population of Santo Tomas, where there were originally 3000 Americans, has been reduced by one-half with the Japanese doing the selection of those who returned to their homes. It is felt that Santo Tomas is 'an ideal spot', having dormitories all new and beautifully equipped, and with modern plumbing. Cubicles intended for students have been enlarged to accommodate whole American families."

"Red Cross aid to the Philippines is still held up. One trouble is in getting an International Red Cross delegate in Manila. He must be a neutral and the Japanese are not letting the Swiss even act for America officially, much less attend to getting a supply ship in. The Red Cross did fine work in caring for the wounded on Bataan."

An Analysis of Reports Appearing in the Christian Science Monitor

"The Japanese have treated the 4,000 to 5,000 American civilians interned (he evidently uses the word broadly, not technically) in Manila relatively well, all things considered. There is no indication that any of the atrocities the Japanese committed against civilian populations in Hongkong and elsewhere have taken place in Manila. He attributes this in large part to General MacArthur's fair treatment of Japanese whom he interned in Manila at the opening of the war. As to food at Santo Tomas, Mr. Robb's reports are that two meals a day are served at 9 a.m. and 4 p.m.; 'the catering is experienced, the food plain.' A Philippine Red Cross was organized especially to handle the internees after an initial period of administration by the Japanese themselves, with the work under Thomas J. Wolff, always head of the American Red Cross in the Philippines, and Frederic H. Stevens. Two large hospitals function, as well as the naval hospital at Cavite. Two banks have been reopened -- the Philippine National Bank and the Bank of the Commonwealth. Special meals are sent to Santo Tomas for those who can pay. Mr. Robb says that every American gets 'internment' care whether they have money or not, and he regards those in homes as interned, thus receiving such care."

We wish we had more information. As we have said in the beginning, the prospects of correspondence with friends in Japan is the most important item in this particular news release. If there is any further information which any of you wish, you can write us and we will try to get it for you, if we do not have it.

THAILAND

List of Missionaries Interned in Bangkok

We are giving you, herewith, the full list of the missionaries, reported to us by the Provost Marshal General as being interned in Bangkok and as coming within the list with whom correspondence may be taken up:

Rev. Allen Bassett	Dr. Laura M. Lang
Rev. James E. Boren	Miss Bertha M. Mercer
Mrs. James E. Boren	Rev. Richard W. Post
Dr. Lucius C. Bulkley	Mrs. Richard W. Post
Rev. John L. Eakin (4 children)	Rev. Albert G. Seigle
Mrs. John L. Eakin	Mrs. Albert G. Seigle
Rev. Paul A. Eakin	Dr. E. Mowbray Tate (2 children)
Rev. N. Carl Elder (2 children)	Mrs. E. Mowbray Tate
Mrs. N. Carl Elder	Rev. Howard E. Thomas
Miss Mary Virginia Herst	Mrs. Howard E. Thomas
Miss Faye Kilpatrick	Miss Esther E. Twelker
	Mr. W.J. Sinclair Thompson

With kindest regards, I am,

Yours sincerely,

J. L. Hooper

THE BOARD OF FOREIGN MISSIONS  
OF THE PRESBYTERIAN CHURCH IN THE  
UNITED STATES OF AMERICA

156 FIFTH AVENUE  
NEW YORK

May 4, 1942

To the Relatives and Friends of Missionaries  
in Japan, Chosen, Thailand and the Philippines and  
To the Missionaries on Furlough from these areas

Dear Friends:

There has come to my desk an additional news release from a reliable source which has certain items that we think would be of special interest to you, so we are putting in this additional letter with the following items:

CORRESPONDENCE REGARDING PERSONS IN THE PHILIPPINES

"With the recent arrival in Washington of E. D. Hester and others of the party which accompanied Mrs. Sayre from Corregidor, High Commissioner Sayre has set up in the South Interior Building a special inquiry and welfare office headed by Mr. Hester and staffed by Woodbury Willoughby and others familiar with Philippines affairs. A flood of correspondence is being handled by this group and such information as is available is being given to relatives and friends of people still in the islands: Those wishing to write in may address: Mr. E. D. Hester, % High Commissioner of the Philippines, Department of the Interior, Washington, D.C."

OTHER PHILIPPINE NEWS

"Some of the people on Corregidor kept up quite regular communication with Manila after the Japanese occupation. Engineers who were at work on the island occasionally needed certain tools left in town, and these they were able to get by careful instruction of native runners. So successful was this technique that some of the men entrusted the runners with notes to their wives. When the runner returned, off would come a shoe and out would come a note! All word of which I have heard, gained by these means, substantiates the theory that the Japanese were relatively moderate in their administration of Manila. The life of the town seems to have been much less affected than we had imagined. For example, both the Bayview Hotel and the French restaurant downstairs continued to function while quite a considerable part of the American population was either left undisturbed in homes or was allowed to return home after a brief period of captivity. The list of civilian internees brought by Mr. Sayre is believed to have been only an early and rather casual compilation; many on the list later went back to their homes, while some others may have gone into Santo Tomas because accommodation there was better than they could provide elsewhere when cash on hand began to run short.

"All Manila trucks and passenger cars which could not be taken to Bataan or Corregidor were burned in Manila. Only such men as could be of real use were taken with the army and even some of the naval reserve officers were left behind."

PROSPECTS FOR EXCHANGE

(We understand that this does not apply to the Philippines)

"In Washington this week I inquired concerning various reports of possible repatriation of Americans in Japanese-held areas and found that nothing definite can be said as yet but that the authorities are proceeding with plans. In the event that others than diplomatic and consular officials are exchanged, priority for journalists has been asked; likewise for the very young, the aged and those in poor health. Probably it would be largely a case of 'ladies first'. Although the Japanese have been reported to be planning to start a ship soon from Japan through Shanghai and South China ports for Laurenc~~o~~ Marques, Portuguese East Africa, and there has been a registration by would-be evacuees by the Swiss in Shanghai and Japan, the United States has not yet obtained a vessel for any corresponding voyage nor does it have official word of what the Japanese plan to do.

"The best opinion seems to be that any exchange of all Americans is virtually out of the question, but that exchange of some is quite likely within the next few months."

With kindest regards, I am,

Yours sincerely,

J. L. Hooper

**THE BOARD OF FOREIGN MISSIONS  
OF THE PRESBYTERIAN CHURCH IN THE  
UNITED STATES OF AMERICA**

156 FIFTH AVENUE  
NEW YORK

June 30, 1942

To the Relatives and Friends of Missionaries  
now in the Philippines and  
to Missionaries on Furlough from Japan, Chosen and the Philippines

Dear Friends:

This letter is addressed to you jointly because all of you are interested in your friends now in the Philippines. In sending the letter, we realize that we do not have any very definite information but we know how eagerly you look forward to anything which will give any clue to the situation in the Islands. There have been a number of news items that have come to us indirectly which we are passing on to you.

NEWS REPORT BY COMMITTEE CALLED "RELIEF FOR AMERICANS IN THE PHILIPPINES"

This Committee was started in New York recently and their news letter No. 1 was issued on May 22nd. The address of this Committee is 101 Fifth Avenue, New York City. The news bulletin had the following statement:

"The site of the internment camp--the new 20-acre Santo Tomas campus, with several modern concrete buildings and a gymnasium--could hardly have been improved upon in the vicinity of Manila. Some Americans have confused it with old Santo Tomas in the Walled City and were therefore unnecessarily disturbed about the welfare of relatives and friends. By the end of January more than 3,300 Americans were interned in Santo Tomas. Since the list of internees published by High Commissioner Sayre upon his arrival in this country included only 1,500 names--all that he could gather--there has been worry over those not named. As a partial offset to that worry comes information from an observer who was in Manila through the last bombing, that only two American non-combatants were reported killed in the air-raids--Commander Cowie of the Coast and Geodetic Survey and a Mr. Ketcham of Baguio. No official reports of atrocities or physical torture concerning Americans in Manila have been received from any quarter. Moreover, there is fairly definite word that the Japanese have permitted suspension of internment and residence at their own homes for the aged, sick, expectant mothers and mothers of small children. And the age limit of men to be interned, originally sixty has been lowered to fifty, giving renewed freedom to a considerable number. So far as food is concerned, it is understood that the Red Cross took over control at Santo Tomas early in January and that supplies of staples, native vegetables, fruits and meats were adequate. Persons of all nationalities engaged in the production, processing and distribution of food were required to stay at their jobs. This also applied to public utilities. It seems likely that such persons were interned at their own residences.

"We have been encouraged by some Red Cross offices or agents to think that cables or letters might be sent to internees in Manila and the Philippines. News Letter #2 (June 6) of the above organization corrects this, saying that on the information of American Red Cross in Washington 'no radiograms or cables are being accepted; so far as mail is concerned the only persons definitely entitled to send letters with hope of reasonably quick delivery under present regulations are those who have been officially notified by the government as a result of word through neutral channels from Tokyo that their relatives are prisoners of war or internees.' It is stated also that '...letters already sent to prisoners of war or internees, not officially verified, will undoubtedly be held by the International Red Cross pending their earliest possible delivery...It is expected that the Japanese Government will soon agree to the appointment in Manila of a delegate of the International Red Cross Committee, and it is hoped that this will facilitate the transmission of lists of internees and prisoners of war, and expedite communication with persons in the Philippines."

#### NEWS THROUGH THE AMERICAN BOARD

The American Board of Commissioners for Foreign Missions under date of June 23rd issued the following:

"On June 15th we received our first mail from the Philippines in seven long months. A letter came from Rev. Darley Downs, Dansalan, Mindanao, sent by army plane to Australia, and thence by ship; and a second letter from him dated February 8-9-10 reached us the next day June 16th. We quote in part:

".....Feb. 8. For the most part things have been quiet here. There were terrifying bombings and machine gunnings December 20, 21 and about December 27, however all on military objectives. General exodus to Momungan and other places December 20 to January 1. Our women in Momungan from midnight December 20 to January 3....December 18 to 20 we were worried but busy. Commissioner Guingona and the Col. were glad to have us undertake morale work in Moro towns around the lake. Two interesting trips to Ramain were already done. Since all back, women very busy sewing for the army. Relations with local high command very cordial. I began putting summary of radio on library bulletin board Jan. 14. It keeps me tied to radio but seems a real service. We have electric current only during three short broadcast periods. Nights with little lamps or candles, which is pretty hard with houses built open for the tropics....Tomorrow morning our printed WAR NEWS #7 will go on sale at 1 centavo. We sold over 1,500 copies one week. We've cut down now to save paper and because of reduced communications. We issue Monday and Thursday, English on one side, Maranaw on the other... After two or three very stupid attempts, we have a fairly good air-raid shelter 50 yards back of the house, in the orchard, absolutely invisible from overhead and with enough beams and dirt in the roof to make safe from machine guns we think. Fair supply of food and emergency clothes parked in unused end of chicken house 25 yards behind house....Episcopalian refugees from farther down the island are in the Woodward house upstairs, and an Adventist family from farther down the island are downstairs....Clouds and mist almost continuously from Jan. 8 till last week. A week now of bright sunny weather but the enemy is apparently too busy elsewhere to bother us..."

Able to give some apparently much appreciated service to the few American officers and enlisted men in the neighborhood. I am responsible for the daily prayer meetings, and Sunday vespers at which we have had up to 20 American soldiers, mighty nice fellows too. A certain Med. Corps Major who is a member of the So. Church Pittsfield, is a fine fellow... Food so far very ample.... Not a newspaper or letter from outside Mindanao-Visayas since Dec. 8.... Your last was Nov. 9. Think Frank (Cary) and Walter (Tong) in hands of Japanese in Davao, Mrs. Tong probably same in Baguio or Manila. Dumaguete folks all safe on mountain. Have had fairly recent letters. Tong left here Dec. 8, neither of us knowing anything about what had happened. He got through and we had cards and letters written as late as December 17. They were both busy. Walter head of local medical service, Frank helping him and doing some translating.... We kept on a week after government schools closed, but with more than half students gone, and growing risk, Mrs. W. and I persuaded Mrs. Spencer to give in.... Considerable exodus of students even before raids.... I was preaching Christmas sermon at Momanangan when we heard the planes and then the bombs only ten miles away as the crow flies. It made carrying on with the service something of a strain, especially as we had had our first raid the day before.!

"Letter of April 24: 'By a most amazing bit of good luck and kindness I am able to send this with assurance of your getting it promptly... I must not go into detail. We have been busy. We had been in no real danger so far. Mrs. Woodward has been able to do a fine piece of work among the churches. The men and women are measuring up to the crisis excellently. Nearly every worker has at least one service somewhere every Sunday.... Most are raising food stuffs. Our food supply is limited in variety, but adequate. No bread, no butter... but still margarine; corn, rice, eggs, poultry and some meat (though not always easy to get the latter). Vegetables scarce in the markets, but still some essential loaves. We have a magnificent commander who knows this area and is showing us every consideration. We have all been most grateful to be able to keep busy, and in ways that we think have contributed not only to the church, but to the country.... Mrs. Woodward is out with Dr. Laubach's most trusted Maranaw friend and 30 women and children. Shelters are being built in even a safer place... The strain on Mrs. W. is heavy, but we have all kept well.'

"And from Mrs. Spencer's letter of Feb. 9, 1942 - (Mrs. Spencer is a teacher in the Madrasa H.S. at Dansalan) 'All the Dumaguete folks are safe. Neither have we heard anything of or from Miss Rohrbaugh and the other Presbyterian missionaries in Albay and Manila. We are all thankful that we are very busy here now. We, with around 25 other women from Dansalan are making mosquito nets and ponchos for the army... All of the schools all over the Philippines are closed. The public schools closed on Dec. 9 and we closed ours on Dec. 16. I am still hoping that if a sufficient number of our reinforcements arrive within the next week or two to give the people here a greater feeling of security and stability that we can reopen on March 1st... On Dec. 19th and 20th Camp Keithly was bombed. Six people were killed but there was little property damage... Do not worry about us if the Japanese should land here. General Fort is in command here in Lanao and you know how familiar he is with the country. We do not expect to stay here to be captured if they should ever get this far. Enough said. We think we are in a place that will be as hard to take as Bataan.'

"April 24th. Mrs. Woodward and more than 30 members of our group and their friends are all living in the house of a Moro friend about 30km. from here...I have work planned for today helping to find some odds and ends needed in the laboratory that will make quinine, and the others are working too."

NEWS ITEM NEW YORK TIMES JUNE 30, 1942

Washington, June 29-- "Japanese vengeance forces have razed Cebu, second city of the Philippines, Lieut. Col. Carlos P. Romulo, of General Douglas MacArthur's United Nations staff, reported on his arrival here today.

"The town, of about 100,000, was leveled May 22 in reprisal for continued guerrilla activity by Cebu civilians, Colonel Romulo reported. The Japanese later broadcast to all the Philippines that the Cebu action was a warning against further guerrilla activity.

"Even the women were sniping at Japanese occupation forces," Colonel Romulo said. "They could not stop them. Burning the town will not stop them either."

"Colonel Romulo is in Washington on a secret mission for General MacArthur. He conferred with officials of the Philippine Commissioner's office and President Manuel Quezon's staff. He recently received the Pulitzer Prize for 'distinguished correspondence' while he was editor of The Philippine Herald before the war."

We had had more indirect word in regard to this in a previous news release but this was so indefinite we did not send it out. This seems to come so direct that we can believe that the report is true, although possibly, when they speak of razing the city they are talking about the business section of the city. This section is rather large and it might be possible that our Mission compound, which was about a mile from the congested business area, escaped, although we will not know about this until after the war is over, or until we are able to return. We have known that the missionaries had evacuated from the city and were living in the rest houses about five or six miles in the hills from Cebu. Of course, the Japanese have taken over the city and doubtless the missionaries are under their control. The following missionaries were in Cebu:

Miss Gerda Bergman  
Miss Harriet Pollard

Rev. William J. Smith  
Mrs. William J. Smith

The reference to the work of the Red Cross in trying to get permission to send a relief ship is very much to the point. We understand that the Red Cross is planning to have a ship operating in the Pacific and this may be very soon. No announcement has been made, however, and we shall have to wait for word from the Japanese before anything can be done for the Philippines.

Many letters come to us asking about how the people are living and what they are doing for money. We must frankly acknowledge that we do not know. In some cases they had money telegraphed to them ahead of time but we do not know whether this money was simply in the form of credit in the banks, which would not do them very much good, or whether they had cash. We understand that the Philippine



Red Cross is very active and that two of the Americans interned in Santo Tomas University had been released to head up the Philippine Red Cross and to carry on direct work in aid of civilian prisoners of war.

We realize that what we have given above does not add up to much that is tangible. We shall have to be very much in prayer for these friends, and trust that their stay in the Islands under these present conditions will not have been in vain.

With kindest regards, I am,

Yours sincerely,

J. L. Hooper

THE BOARD OF FOREIGN MISSIONS  
OF THE PRESBYTERIAN CHURCH IN THE  
UNITED STATES OF AMERICA

156 FIFTH AVENUE  
NEW YORK

July 23, 1942

To All Furloughed Missionaries

Dear Friends:

As you will have seen from the news items, and from news releases sent out by the Board, there is to arrive on the S.S. Gripsholm a group of missionaries of the several boards, from Japan, China, Chosen, Hongkong, and Thailand, of which 140 or more are Presbyterians. With the arrival of this ship, all the Presbyterian missionaries from Japan, Chosen, and Thailand will be in America. You can readily see that we have an unusual situation and that we are all very eager to meet these friends who are arriving and to discuss with them questions arising out of the large exodus from those areas.

The Board is therefore planning a conference with the repatriated group coming on the Gripsholm. This will be in the nature of a welcome to these friends. At the same time it will be an opportunity for hearing their reports of the work since correspondence was shut off. There will be some discussion of how to approach the church in America at this time. This conference is planned to take the place of the full furloughed missionaries conference in the eastern and central areas. You can easily understand that it may be of special interest and significance.

This particular letter to the missionaries now on furlough is to inform you of this conference and to state that the Board extends an invitation to each of you who wishes to come to the conference. We regret that we cannot say to you that we will pay your expenses, but we do want each of you to come if you find it possible. We think that there will be a large number of you who will want to take advantage of this opportunity of greeting these friends and of hearing about the work which is of such supreme interest to each of you. We are therefore counting upon a large number at the conference. We suggest that, on account of the crowded hotel situation in New York at this time, children be not brought to the conference unless it is absolutely necessary. In any event, it would be well for each of you to write immediately, stating whether or not you expect to attend, and stating definitely the kind of reservations you wish us to make.

The date of this conference is rather indefinite for the present, but it is to be held within a week after the arrival of the Gripsholm. According to present announcements, the Gripsholm is scheduled to arrive within the week after August 20th. If it were to arrive on August 25th, then, the conference would be held not later than September 1st. We shall know more definitely later, however, as to the expected time of arrival, or at least we think we shall. As soon as we know, we shall be sending out additional word and, also, more definite announcements about the time of the conference itself.

If you plan to attend, we advise you to write to Mr. C. A. Steele, Treasurer, immediately, giving him the necessary information in regard to your hotel accommodations, and he will make tentative reservations for all who do give him the notice. We think it well that this advance notice be given. Any correspondence in regard to the program itself might be had with Dr. L. S. Ruland, the chairman of the special committee for the conference. Of course, correspondence in regard to the ordinary questions pertaining to these people on the Gripsholm would come to the portfolio secretary concerned.

You will find enclosed a copy of the tentative program.

With kindest regards, I am,

Sincerely yours,

J. L. Hooper  
Recording Secretary

Enc.

THE BOARD OF FOREIGN MISSIONS  
OF THE PRESBYTERIAN CHURCH IN THE  
UNITED STATES OF AMERICA  
156 FIFTH AVENUE  
NEW YORK

December 4, 1942

To Relatives and Friends of Missionaries in the Philippines and  
To Missionaries on Furlough from the Philippines and Chosen

Dear Friends:

From various sources we have received some information since our letter of October 30, 1942, concerning our missionaries in the Philippines, which we believe will bring a measure of relief to many of you.

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In the bulletin just referred to the following reports are made.

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"One of our primary objectives is to assist in the effort to obtain repatriation of American civilians interned in the Philippines. The Committee has constantly considered means of forwarding this objective. We regret, however, that no concrete results can be reported at this time.

"However, the Acting Chairman, who was accompanied by a member of the Executive Committee, has just returned from Washington, where they had a very satisfactory interview with the State Department. They were assured of their keen appreciation of the Philippine situation, and said that every avenue was being explored that the Department could think of in order to establish contact, and obtain relief especially for the repatriation of Americans. The State Department were very frank in stating all the difficulties in negotiating with the Japanese, who are very obdurate on this question. They gave a complete presentation of all their efforts along this line, which was very reassuring. The fact that these negotiations must be carried on through a neutral power, naturally increases the great difficulty of this situation.

December 4, 1942

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"All of us must continue to prepare for the day when we can assist in repatriation or in forwarding supplies."

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"'It is to be regretted,' he said, 'that arrangements have not been made by Japan for American prisoners in the Philippines and for the British at Singapore. Japan has not agreed to the appointment of an International Red Cross delegate in the Philippines, although she does allow the local Red Cross to carry on work among the American civilians there.

"'Their supplies are running short, however, and Japan has indicated she will allow us to send a ship to Lourenco Marques, Portuguese East Africa, where supplies would be transshipped to Japan for prisoners in the Philippines, Shanghai, and Hongkong. It is probable that there are not many prisoners of war in those places since they are probably sending such prisoners to the interior of China or Corea. That may be the reason no arrangements are being made for them. Under the Treaty of Geneva a belligerent nation is under obligation to send its prisoners away from the danger zone. The Philippines may become a danger zone again. I'm sure our Government will not allow it to remain in its present state.'"

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A British subject recently repatriated to England from Cebu wrote to the office of a business firm giving some news from Cebu where she was interned until June 13th. While none of our missionaries is mentioned the information she gives about the business people in Cebu would indicate that all are safe and well, as we had previously understood.

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"I wish to inform you that a communication has been received from Culion which states that all are well and receiving food. I regret that I am prohibited from revealing the source of this information but I can assure you that it is authentic."

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December 4, 1942

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We interpret the statement made by Dr. Wells to mean that these people were transferred to Manila on the basis of having had guaranteed for them "a year's modest support." This guarantee would necessarily be made by the local Mission, inasmuch as it is not possible for us to remit funds from America. We can be sure that the several Mission Treasurers, together with their Filipino friends, will do everything possible to provide for support outside the internment camp, if possible. We understand that the Philippine Red Cross is rendering service also. Dr. Wells states that the three families in the Language School were in homes in Baguio.

The fact that Dr. Wells had no word from the southern Islands would coincide with what we know about the lack of means of correspondence within the Islands at present. We understand there is no boat service to Cebu or Dumaguete and therefore no mail service. As we have stated, we know that Cebu has been occupied. We have not heard, however, as to Dumaguete, Tacloban, Leyte, and Tagbilaran Bohol. It would be likely that the Japanese had sent small forces to occupy these places. Dr. Wells does indicate that he had been in touch with the Albay and Tayabas missionaries, including the Chosen people who were in those stations. This gives us direct word in regard to these stations, though it does not tell us the status of the missionaries. We rather think that the Albay people have returned to the compound and perhaps were freed under the general plan which the Japanese military have worked out.

In order that you may have before you the names of all of our missionaries in the Philippines and their locations, so far as we know it, we give them herewith:

LUZON

Manila

Rev. Herbert E. Blair  
 Mrs. Herbert E. Blair  
 Rev. H. Hugh Bousman (3 children)  
 Mrs. H. Hugh Bousman  
 Dr. Roy H. Brown  
 Mrs. Roy H. Brown  
 Rev. Henry H. Bucher (4 children)  
 Mrs. Henry H. Bucher  
 Rev. Alexander Christie  
 Dr. J. H. Daniels  
 Mrs. John D. Hayes (2 children)  
 Rev. John Y. Crothers  
 Mrs. John Y. Crothers

Miss Marjorie M. Judson  
 Dr. John A. McAnlis  
 Miss Lillian Ross  
 Rev. Albert J. Sanders (1 child)  
 Mrs. Albert J. Sanders  
 Rev. Stephen L. Smith (1 child)  
 Mrs. Stephen L. Smith  
 Dr. Theodore Stevenson  
 Miss Ruth Swanson  
 Miss Julia Hodge  
 Dr. Ralph C. Wells  
 Dr. Marshall P. Welles (2 children)  
 Mrs. Marshall P. Welles

Los Banos, Laguna

Rev. Benjamin E. Bollman (2 children)  
 Mrs. Benjamin E. Bollman

Legaspi, Albay

Dr. Welling T. Cook  
 Mrs. Welling T. Cook  
 Miss Daisy Hendrix  
 Rev. Otho P. D. La Porte  
 Mrs. Otho P. D. La Porte  
 Rev. David P. Martin

Dr. William W. McAnlis (3 children)  
 Mrs. William W. McAnlis  
 Rev. Kenneth P. MacDonald (4 children)  
 Mrs. Kenneth P. MacDonald  
 Miss Olive Rohrbaugh

Baguio

Rev. Harold W. Fildey (2 children)  
 Mrs. Harold W. Fildey  
 Miss Katharine Hand  
 Rev. Clyde E. Heflin  
 Rev. William A. Mather  
 Dr. W. Brewster Mather (1 child)  
 Mrs. W. Brewster Mather  
 Miss F. Wilma Park

Rev. Millard H. Patton (1 child)  
 Mrs. Millard H. Patton  
 Dr. James E. Rodgers  
 Mrs. James E. Rodgers  
 Rev. Donald E. Zimmerman  
 Mrs. Donald E. Zimmerman

PALAWAN

Culion

Rev. P. Frederick Jansen  
 Mrs. P. Frederick Jansen

MINDANAO

Dr. Charles N. Magill  
 Mrs. Charles N. Magill

BOHOL

Tagbilaran, Bohol

Dr. Harold T. Baugh  
Mrs. Harold T. Baugh  
Miss Merne Graham

Rev. Joe B. Livesay  
Mrs. Joe B. Livesay

LEYTE

Tacloban, Leyte

Rev. Ernest J. Frei (2 children)  
Mrs. Ernest J. Frei

NEGROS

Dumaguete, Oriental Negros

Mr. H. Roy Bell  
Mrs. H. Roy Bell  
Miss Martha Bullert  
Dr. Arthur L. Carson (2 children)  
Mrs. Arthur L. Carson  
Dr. James W. Chapman  
Mrs. James W. Chapman  
Miss Alice J. Fullerton  
Mr. Charles A. Glunz  
Mrs. Charles A. Glunz  
Miss Nannie Hereford

Rev. Leonard S. Hogenboom (2 children)  
Mrs. Leonard S. Hogenboom  
Miss Abby Jacobs  
Rev. Paul R. Lindholm (3 children)  
Mrs. Paul R. Lindholm  
Miss Frances Rodgers  
Mr. Robert B. Silliman  
Mrs. Robert B. Silliman  
Miss Dorothy Schmidt  
Rev. Gardiner L. Winn (3 children)  
Mrs. Gardner L. Winn

CEBU

Cebu, Cebu

Miss Gerda Bergman  
Miss Harriet Pollard

Rev. William J. Smith  
Mrs. William J. Smith

Internees

As stated in our letter of October 30, 1942, we have received word that persons who have been reported as interned may receive mail addressed as follows:

Civilian Internee Mail

Postage Free

(Name of Internee)  
Interned by Japan  
Santo Tomas Camp (other camp if indicated)  
Manila (other city if indicated)  
Philippine Islands  
VIA: New York, N. Y..

We understand that the nearest relative is notified by the Department of the Interior. We have just received word from that office in Washington that the following are listed as interned:



December 4, 1942

Dr. Roy H. Brown  
Rev. and Mrs. H. H. Bousman and 3 children  
Rev. H. E. Blair

We do not understand the omission of the names of Mrs. Brown and Mrs. Blair and it may be their names will be given to us later. We have no information other than that furnished us by the Department of the Interior.

May we call attention to the fact that no mail can be sent to the Philippines except to internees as directed above. We should like to be able to forward the letters that friends address in our care to missionaries in the Philippines but this is not possible and we regret the necessity of returning such letters to the senders. We are all eager to send Christmas greetings to our friends but we may be sure they will know of our desire, even as we know that they would like to send messages to us.

With kindest regards, I am,

Yours sincerely,

J. L. Hooper

THE BOARD OF FOREIGN MISSIONS  
OF THE PRESBYTERIAN CHURCH IN THE  
UNITED STATES OF AMERICA  
156 FIFTH AVENUE  
NEW YORK

January 22, 1943

To the Missionaries on Furlough from  
Chosen, Japan and Thailand

Dear Friends:

At the meeting of the Board on January 18, 1943, the Board took the following action:

"The Board gave consideration to the question of post-war work in the lands from which its missionaries have been largely withdrawn, on account of the war. In such consideration, it was realized that no final plans could be made, but the Board deemed it wise and proper to make a statement at this time, even if it might be nothing more than one of intent and discussion of steps to be taken if and when the resumption of Mission work is possible.

The Board recognized that, under ordinary conditions, the program and chances of program, as well as requests for personnel, would come from the Missions on the field. This normal procedure cannot now be followed. The Board did, however, desire the counsel and advice of missionaries from each of these areas and voted to plan for a conference with a selected number of missionaries from Japan, Chosen, China and Thailand from March 11-13, 1943.

The Board further voted to instruct the Executive Council to arrange for this conference and to make a program which will best serve to state the problems of each of the fields and to give direction for possible solutions of these problems. It was understood that the Board would take the findings coming from the conference for use in its actions later, as it makes definite plans for resumption of Mission work in these areas. In general, the Board understood the discussions in such a conference would deal with the possible international situation, the post-war national situation and the changed Church-Mission situation. This latter question would involve the question of the relation of Mission and missionaries to the work, the possible number of missionaries to return, the use of funds in the work and other questions related to the general discussion.

In planning at this time for such resumption of work, the Board is acting upon its faith in the purposes of God and its belief as to the desire of the Christian Church in each of these lands. The Board would emphasize also the work of reconciliation which it wishes to share with the Church in each of these fields and, above all, the desire of the Board to enter into a new partnership in a task which is, primarily, of the whole Church for the whole world and in which all branches should cooperate in concerted plans of world evangelization."

You will notice in the first place the date set for the Conference - March 11-13. We would <sup>have</sup> liked to have had it earlier but we readily understand that those who have been asked to attend will necessarily need to make adjustments in their programs in order to be present. In some cases we recognize that the adjustments may be rather difficult but we believe that the Conference will be of such importance that any changes in personal programs would be justified in most cases. We also wish to have the Conference sufficiently in advance of the General Assembly to enable the Board to give to the Assembly some indication of its future program in these areas,

You will also notice that this is to be a joint Conference with a selected number from each of the fields of Japan, China, Chosen and Thailand. We have omitted the Philippines at this time because of the peculiar conditions obtaining there. Most of the missionaries are on the field. The joint Conference seemed best at this time as the problems are common in their larger aspects. There will be opportunity given to discuss the questions peculiar to each of the fields. As the Conference progresses the program will provide for such discussion. In making plans for the Conference we are asking that each of the missionaries send us any statement or any information which may be thought useful in the Conference. You may send this directly to this office.

In accordance with the action of the Board calling for a selected number of persons to represent the several Missions, we are asking that the following represent the Missions as listed below:

CHOSEN

Rev. Edward Adams  
 Miss Anna L. Bergman  
 Dr. John D. Bigger  
 Dr. William N. Blair  
 Rev. Archibald Campbell  
 Rev. C. A. Clark  
 Rev. R. C. Coen  
 Rev. Otto DeCamp  
 Dr. A. G. Fletcher  
 Mr. J. F. Genso  
 Mrs. J. F. Genso  
 Rev. H. H. Henderson  
 Dr. H. W. Lampe  
 Mr. D. N. Lutz  
 Mrs. D. N. Lutz  
 Mrs. F. S. Miller  
 Dr. H. A. Rhodes  
 Dr. Stacy L. Roberts  
 Miss Ella J. Sharrocks  
 Dr. H. H. Underwood  
 Mrs. H. H. Underwood  
 Rev. Harold Voelkel  
 Dr. Geo. H. Wimm  
 Dr. E. Wade Koons

JAPAN

Rev. C. E. Barnard  
 Rev. G. K. Chapman  
 Miss Lena Daugherty  
 Miss Alice Grube  
 Dr. H. D. Hannaford  
 Mrs. H. D. Hannaford  
 Rev. W. C. Kerr  
 Mrs. W. C. Kerr  
 Miss Mary McDonald  
 Dr. A. K. Reischauer  
 Mrs. A. K. Reischauer  
 Miss Susannah Riker  
 Rev. John C. Smith  
 Dr. W. T. Thomas  
 Mrs. W. T. Thomas  
 Dr. T. D. Walser  
 Mrs. T. D. Walser

THAILAND

Rev. J. E. Boren  
 Mrs. J. E. Boren  
 Rev. J. L. Eakin  
 Mrs. J. L. Eakin  
 Rev. Paul Eakin  
 Mrs. Paul Eakin  
 Rev. N. C. Elder  
 Rev. G. Fuller  
 Mrs. G. Fuller  
 Rev. L. S. Hanna  
 Rev. J. S. Holladay  
 Miss Laura Lang, M.D.  
 Miss Barbara McKinley  
 Miss Bertha Mercer  
 Rev. H. W. Ryburn  
 Mrs. H. W. Ryburn  
 Miss Lucy Starling  
 Dr. E. M. Tate  
 Rev. H. E. Thomas  
 Mrs. H. E. Thomas  
 Rev. F. C. Travaille  
 Mrs. Kenneth Wells

We know that all the missionaries from the several fields will join with us in prayer for guidance of God's Spirit as we deliberate in these few days together. I am sure that the Board wishes your prayers and your cooperative thinking as we not only plan for this Conference but as we go forward in our plans through the coming months, looking toward resumption of Mission work in these areas. We shall also pray for our fellow missionaries who are still in the Far East, including those in the Philippines, and for our fellow Christians in each of these areas.

With kindest regards to each of you, I am,

Yours sincerely,

J. L. Hooper

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 Mrs. Henry H. Bucher  
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 Dr. J. H. Daniels  
 Mrs. John D. Hayes (2 children)  
 Rev. John Y. Crothers  
 Mrs. John Y. Crothers

Miss Marjorie M. Judson  
 Dr. John A. McAnlis  
 Miss Lilian Ross  
 Rev. Albert J. Sanders (1 child)  
 Mrs. Albert J. Sanders  
 Rev. Stephen L. Smith (1 child)  
 Mrs. Stephen L. Smith  
 Dr. Theodore Stevenson  
 Miss Ruth Swanson  
 Miss Julia Hodge  
 Dr. Ralph C. Wells  
 Dr. Marshall P. Welles (2 children)  
 Mrs. Marshall P. Welles

Los Banos, Laguna

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 Mrs. Benjamin E. Bollman

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 Rev. William A. Mather  
 Dr. W. Brewster Mather (1 child)  
 Mrs. W. Brewster Mather  
 Miss F. Wilma Park

Rev. Millard H. Patton (1 child)  
 Mrs. Millard H. Patton  
 Dr. James B. Rodgers  
 Mrs. James B. Rodgers  
 Rev. Donald E. Zimmerman  
 Mrs. Donald E. Zimmerman

PALAWAN

Culion

Rev. P. Frederick Jansen  
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MINDANAO

Dr. Charles N. Magill  
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BOHOL

Tagbilaran, Bohol

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NEGROS

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Miss Alice J. Fullerton  
Mr. Charles A. Glunz  
Mrs. Charles A. Glunz  
Miss Nannie Hereford

Rev. Leonard S. Hogenboom (2 children)  
Mrs. Leonard S. Hogenboom  
Miss Abby Jacobs  
Rev. Paul R. Lindholm (3 children)  
Mrs. Paul R. Lindholm  
Miss Frances Rodgers  
Mr. Robert B. Silliman  
Mrs. Robert B. Silliman  
Miss Dorothy Schmidt  
Rev. Gardiner L. Winn (3 children)  
Mrs. Gardner L. Winn

CEBU

Cebu, Cebu

Miss Gerda Bergman  
Miss Harriet Pollard

Rev. William J. Smith  
Mrs. William J. Smith

Internees

As stated in our letter of October 30, 1942, we have received word that persons who have been reported as interned may receive mail addressed as follows:

Civilian Internee Mail

Postage Free

(Name of Internee)  
Interned by Japan  
Santo Tomas Camp (other camp if indicated)  
Manila (other city if indicated)  
Philippine Islands  
VIA: New York, N. Y.

We understand that the nearest relative is notified by the Department of the Interior. We have just received word from that office in Washington that the following are listed as interned:



December 4, 1942

Dr. Roy H. Brown  
Rev. and Mrs. H. H. Bousman and 3 children  
Rev. H. E. Blair

We do not understand the omission of the names of Mrs. Brown and Mrs. Blair and it may be their names will be given to us later. We have no information other than that furnished us by the Department of the Interior.

May we call attention to the fact that no mail can be sent to the Philippines except to internees as directed above. We should like to be able to forward the letters that friends address in our care to missionaries in the Philippines but this is not possible and we regret the necessity of returning such letters to the senders. We are all eager to send Christmas greetings to our friends but we may be sure they will know of our desire, even as we know that they would like to send messages to us.

With kindest regards, I am,

Yours sincerely,

J. L. Hooper

Box 48, Romulus, N. Y.  
April 11, 1942

To the Members of the Chosen (Korea) Mission,  
Retired and Resigned Members, and Children  
(16 yrs. of age and over) of the Mission, Board  
of Foreign Missions, Presbyterian Church, U.S.A.

Dear Friends:

This year in the absence of other reports from the Mission due to war conditions, I am sending out the following as Mission Historian:

According to reports received to date, the present membership of the Mission is 106 of whom 20 are still in Korea and among these, Mr. H. G. Underwood of the third generation of Underwoods to Korea, who with his bride have been appointed this past year by the Board for a three year term; his parents, Dr. and Mrs. H. H. Underwood with two of their other children are among the 20 in Korea of whom 10 are men and 10 women- 5 wives, 2 women evangelists, 2 nurses, 1 hospital matron, 3 physicians, 3 ordained men, 1 agriculturist and 1 Mission treasurer.

Of the 14 members of the Mission in the Philippines, 4 are ordained men, 1 physician, 1 dentist, 5 wives and 3 single woman evangelists.

There are 72 members of the Mission in the U.S.A. and Canada of whom 9 are on regular furlough, 39 on extended furlough and 24 evacuated from Korea because of the difficult situation there. These 72 are in 12 States and Canada - 18 in California, 15 in New Jersey, 8 in New York and 8 in Illinois.

The resigned members of the Mission number an even 100 of whom 39 are wives or widows, 26 single women workers, 17 ordained men, 15 physicians (men) and 3 special workers (men). Of the one hundred, 81 reside in 22 States and 18 in 8 foreign countries. (One is unknown). Of the eighteen, 8 are temporarily transferred to Central and South America. Of the 81, one-third or 27 reside in California, 6 in Ohio and 6 in Nebraska.

The retired members number 24 of whom 10 are wives or widows, 6 ordained men, 4 single women workers, 3 physicians, and 1 industrial worker - 14 women and 10 men. As to place of residence, 5 are in Pennsylvania, 5 in California, 4 in Florida and 3 in foreign countries.

The deceased membership numbers 70 of whom 37 died in service, 25 after resigning and 8 since retirement, the last being Rev. G. S. McCune, D.D., LL.D. who died in Chicago, Illinois on December 5, 1941.

The total of the above four classes is 300-present membership, 106; resigned, 100; deceased, 70; retired, 24. Of the 300, the number of men is 114 and of women, 186. It is interesting to note that according to the last report received, the first one of the women to go to Korea, Mrs. Frances M. Allen, was still living at 2248 Parkwood Avenue, Toledo, Ohio. Under date of March 2, 1941 her son, Mr. H. E. Allen wrote: "Mother is living and in good health for a woman of her age." Mrs. Allen first arrived in Korea on October 26, 1884.

There have also been 16 affiliated members of the Mission - 6 men and 10 women; 7 deceased, 8 resigned and 1 retired.

The number of children (16 yrs. of age and over) of the Mission is 240. The number in foreign mission service or under appointment is 31 in 8 countries (counting 1 in Alaska) - 10 in Korea and 7 in China; of the 31, ordained men number 9. In America 13 others are pastors and 14 are pastors' wives. Seminary students

1942

number 10 while 8 others are in Y.M.C.A. work, teachers of religious education, students in Bible schools, etc. This makes a total of 76 in full time religious work which is 31% plus of the total of 240.

The number in school is 50 of whom 24 are in college, 21 in high school and 5 in post-graduate study. Teachers in secular schools number 20 while 22 are listed as wives of whom 5 are graduate nurses.

The number in medical service is 26 of whom 10 are physicians, 5 nurses, 11 internes, medical students, etc. In addition there are 2 nurses and 2 physicians among those in missionary service.

The number in business is 12 while others are serving as clerks, accountants, stenographers, etc., bringing the total up to 23. The number in journalism, artists, attorney, civil engineer, mechanic, electrician and general work numbers 11 while 3 are listed as invalids.

The number in war service is known to be 9 who are not listed elsewhere. They are in the army, navy, air corps, doctors, nurse, etc. A tragic loss this past year was the death of Archibald Campbell, Jr. in California in May in a forced landing of the plane he was piloting. An impressive funeral service for him was held in the beautiful Valley Forge Chapel.

Not counting 31 foreign missionaries, 9 in war service and 6 in Canada and England, the remaining 194 are in 30 States of the Union, in Washington, D.C. and in Hawaii. California leads with 41; in Illinois, 21; New York and New Jersey, 19 each; in Pennsylvania, 17; in Ohio, 16. All who are studying are listed in the states where they are attending school.

The writer as Mission Historian would be greatly helped in this work if you would keep him informed as to change of address, occupation, marriages, and other items of interest. Quite frequently two and three appeals to the same address fail to get a response even when the address is correct.

It is 58 years this fall since Dr. and Mrs. H. N. Allen first arrived in Korea. The 300 regular missionaries appointed by our Foreign Board to Korea during that time have given well over 2000 years of service. Until recently the results have been wonderful. Now, although the work of the Mission has practically ceased, yet the Korean Church is still there-over 400,000 professing Christians in nearly 4000 churches. It is a state-controlled church under duress, nevertheless, services are being held each week and God's word is read and studied. Some of the hospitals and schools are still operating. The properties of the Mission are still held by the Board and most of the members of the Mission expect to return.

What the result of this war will be for Korea, we do not know. Great changes may be brought about which will be favorable to the preaching of the Gospel and the growth and work of the Church. In any event, the work of the missions and the churches cannot be stopped for long. All power is given to our Lord and He said that the "gates of hell" should not prevail against His Church. Let us wait, therefore, and pray and believe that His promises will not fail.

Very sincerely yours,

Harry A. Rhodes

P.S. Address after October 1, 1942, 505 Greenwood Drive, Grove City, Pa. or 156 Fifth Avenue, New York, N. Y. until we can return to Korea.

Later: Since writing the above, word has been received of the death of Mrs. W. N. Blair in New Smyrna Beach, Florida, on April 9, 1942. Funeral in Salina, Kansas.

**THE BOARD OF FOREIGN MISSIONS  
OF THE PRESBYTERIAN CHURCH IN THE  
UNITED STATES OF AMERICA**

156 FIFTH AVENUE  
NEW YORK

March 23, 1942

SPECIAL BULLETIN

To the Relatives and Friends of the  
Missionaries of the China, Chosen,  
Japan and Thailand Missions

Dear Friends:

Following a visit to Washington by Dr. M.S. Bates and Dr. Ruland, who were sent as the representatives of the Foreign Missions Conference, we are happy to share with you official information on two important subjects:

I. Subsistence Grants

The Department of State has completed arrangements for financial assistance to American civilians held in the territory under Japanese control. (This does not include at present the Philippine Islands.) The Swiss representatives have already begun to make monthly payments to American citizens needing funds. The payments are limited to a maximum amount in the equivalent of U. S. currency as follows:

	<u>China</u>	<u>Japan, Chosen, Thailand</u>	<u>Hongkong</u>
One adult	\$65	\$70	\$60
Each additional adult in family,	75 per cent additional amount		
Each minor child,	25 " " " "		

Additional grants may be made to cover extraordinary expenses such as medical or dental care. Where interned citizens are supported by Japan, provision will be made for a supplementary amount for miscellaneous personal needs.

The Board of Foreign Missions has already authorized its Treasurer to send a first payment to the Department of State as a deposit against these payments by the Swiss Government. The Treasurer has also advised the Department that the Presbyterian Board assumes full responsibility for the payment of these subsistence grants to our missionaries.

Through the International Red Cross, we are also cabling each mission field that these subsistence payments are available and that our missionaries, as the need exists, should make application for such grants. It is clearly stated that the Swiss Government cannot undertake to act as the agent in the transmission of additional funds from interested friends.

II. Repatriation

The Special Division of the Department of State indicated that negotiations are in process with the Japanese Government looking toward the exchange of civilians and their repatriation. It was made clear that the plans include not only Government representatives but other American civilians, including missionaries. Our cablegram to each field, referred to in the foregoing paragraph, also strongly urges our Presbyterian missionaries to make prompt application to the Swiss representative for repatriation.

This announcement should not raise too high hopes. To bring such negotiations to the point where the actual exchange is carried out is very difficult because of the many factors involved. However, we want you to know of this possibility and our efforts in this direction on behalf of our missionaries.

Very sincerely yours,

J. Leon Hooper

Lloyd S. Ruland

**THE BOARD OF FOREIGN MISSIONS  
OF THE PRESBYTERIAN CHURCH IN THE  
UNITED STATES OF AMERICA**

156 FIFTH AVENUE  
NEW YORK

March 17, 1942

To the Relatives and Friends of Missionaries in  
Chosen, Japan and the Philippines and  
To the Missionaries on Furlough from these areas.

Dear Friends:

We do not have a great deal of information to give you with regard to the situation on the field, but we wish to share with you that which has come to us.

CHOSEN

We are happy to report that word has come of definite communications with two of our missionaries in Chosen. First of all we have had a letter from John D. Bigger, Jr. who is in Washington. He writes as follows:

"Please forgive this hurried note in reply to your letter of March 10, '42 concerning information on Korea missionaries. I can't give you much but here it is.

"At my request the Department of State cabled the American Legation at Bern, asking that the Swiss government at Tokyo make inquiry concerning my father. Several weeks later, February 19th, I received a telegram from the U.S. Legation at Bern via the Department of State as follows: 'Your father is residing at Sinyori Keijo and is well.' The 'Sinyori' was translated as meaning 'City of.'

"The gentleman of whom I have received my Department of State communications is F. van den Arend, Acting Assistant Chief, Special Division, Department of State.

"Hope this will be of some help to you."

Miss Marian Kinsler came into the office as this letter was being written and gave a possible interpretation to the word "Sinyori" in the above letter. She said it looks as though it were meant to be the word that is pronounced "Say yori" which is part of the city of Seoul outside of the East Gate where the Seventh Day Adventists compound is located and where they have a very fine sanitarium.

The second news item has come through Mrs. Lutz. She telephoned us that a relative in Washington had made request for information through the International Red Cross in regard to Mr. Lutz and received the following reply:

"Cablegram received from International Committee includes the following message: 'Dexter Lutz, Anna Bergman, John Bigger, Edith Myers all safe excellent health.'"

There was no indication as to where they were. We cannot be certain that they are all in Seoul but it may be possible.

You will remember that we had written that we had made inquiry through the Swiss Government on January 29. The State Department has written us that they forwarded this inquiry and we will doubtless be receiving some word in reply. We are very glad, however, that we have received these two messages and that they are encouraging.

JAPAN

We have not received any additional information direct since our latest letter. I give you herewith the reports which the East Asia Committee has given of cables to other Boards. These are as follows:

"Cable from Japan: Dr. Bollman of the Evangelical Church reports the following cable received March 2nd through the International Red Cross regarding their missionaries in Japan 'DR. PAUL S. MAYER REPLIES - EVANGELICAL CHURCH MISSIONARIES ALL SAFE WELL IN OWN HOMES (Signed) KUECKLICH (Miss Gertrude) MAYER (Dr. Paul.S.Tokyo)."

"Telegram from Tokyo: A telegram dated March 3d has been received by this office through the State Department and Bern, Switzerland, concerning Mr. Rowland Harker of the Methodist Board and Mr. Paul Rusch of the Episcopal Board, which states that they are 'Safe, Well, and Interned.'"

"Tokyo and Korea Missionaries: Dr. A. E. Armstrong of the United Church of Canada reports the following telegram from the Red Cross Inquiry Bureau, Ottawa: 'DEPARTMENT OF EXTERNAL AFFAIRS ASKS US TO INFORM YOU ARGENTINE EMBASSY TOKYO REPORTS FIVE MISSIONARIES FREE THREE INTERNED STOP IN KOREA FOUR MISSIONARIES FREE STOP NO NAMES GIVEN.' Dr. Armstrong states: 'As no names are given, we cannot be sure who of our eight missionaries in Japan are the three interned. It may be that "interned" means that they are confined to their own homes. The four missionaries in Korea who are reported free are Revs. William Scott, E. J. O. Fraser and Dr. Florence Murray and Miss Beulah Bourns, Reg.N. All four are at hamheung.'"

PHILIPPINES

Since our letter telling of having telegraphic communications with Cebu and other Stations in the south, we have been in frequent touch with the Stations and have been able to send money to Dumaguete, Cebu, Bohol and Tacloban.

The situation in Culion has been critical and we cabled out making inquiry and under date of February 25, Rev. William Smith cabled us as follows:

"MET CULION DOCTORS ENROUTE THIS MORNING CONDITIONS IMPROVED  
EARLY MEETING FOOD SITUATION RELEASED LEPERS URGED RETURN  
SENDING THREE THOUSAND PESOS JANSEN MEET CARSON TOMORROW."

In a later cable under date of March 13th, Mr. Smith advised us that the funds for Mr. Jansen were lost, evidently in transit. We received a cable from Mrs. Jansen saying that money from Cebu was hopeless and asking us to cable the money to Iloilo. We secured permission from the Treasury Department in Washington to send one thousand dollars to the Baptists at Iloilo for Mr. and Mrs. Jansen, cabling Mr. Jansen to get in touch with the Baptists. Iloilo as you know is much closer to Culion than Cebu and we are hoping that they will receive these funds.

On February 28th we received a cable from Mr. Smith stating that Dr. Carson was planning to evacuate to a center twenty kilometers back of the town of Bais and that he would open a community center there to be connected with Silliman. We do not know that Silliman is closed but take it for granted that it is and that the people have all gone to places north of Dumaguete. We do know that some of the women are on plantations to the north. Miss Dorothy Schmidt cabled to Miss Elizabeth Evans of the Japan Mission: "Missing you Plantation life healthy."

Miss Nannie Hereford has cabled her father under date of March 12th, stating: "Well busy happy." Miss Frances Rodgers had also cabled that plantation life was agreeing with her. It is likely that these and others may be out on the Pamplona Plantation north of Dumaguete.

At the time there was a news item in the New York papers that Dumaguete had been shelled, we cabled Dr. Carson asking about the situation, and on March 10th received a cable in reply stating: "Situation unchanged all well."

These cables would seem to indicate that so far the Japanese have not entered that territory and that the missionaries are more or less free to go about their business, not in a normal way but at least not under surveillance.

We have had no further word in regard to those missionaries or other Americans upon the Island of Luzon. I attended a dinner in New York last Saturday evening where some forty Americans who were former residents of the Philippines were also in attendance. We compared notes and found that none of us had anything very definite to report. The business men at the dinner seemed not to have any more information, or as much, as those of us in the mission work. There were several army officers there. They did not have much more than the rest of us and their reports were those of the army communiques which had been published in the daily papers. The different groups are attempting to get some word through the International Red Cross but so far the reports are uniform that Japan will not permit any contact on the part of the Americans or the American Government with the American civilian population on Luzon.

#### COMMUNICATIONS WITH MISSIONARIES

As previously reported, the Department of State will not receive any further inquiries to be sent through the Swiss Government. They have asked us to direct all such inquiries through the International Red Cross. \*We are, therefore, suggesting to any of you who wish to do so to make personal inquiry about relatives through your own local Red Cross. There have been several such inquiries filed and, as you will notice one such inquiry as given above. We shall, of course, continue to try to get our messages through but believe that, under the present arrangement, it might be well to have as many efforts made as possible, hoping that some of the inquiries will get through and that we can then all share in what we receive. So, if any individual or family does make inquiry we would like to know it here. In this way we could send it to all the others interested.

With kindest regards, I am,

Yours sincerely,

J. L. Hooper

P. S. \*One of our missionaries who has made such an inquiry of the local Red Cross regarding her husband has told us that the Red Cross will file only one message to an individual in any enemy or enemy-occupied territory and that that message should be sent from the closest relative in this country.

THE BOARD OF FOREIGN MISSIONS  
OF THE PRESBYTERIAN CHURCH IN THE  
UNITED STATES OF AMERICA  
156 FIFTH AVENUE  
NEW YORK

March 18, 1942

To the Missionaries on Furlough from  
Japan, Chosen, Thailand and the Philippines

Dear Friends:

I am happy to report that, at the meeting of the Board on March 16, 1942, the Board voted to increase the furlough salaries, effective April 1, 1942 and until further notice, as follows:

For a married missionary - \$2,310.

For a single missionary - \$1,320.

It was understood that, in accordance with previous Board action, the wives of missionaries who are on the field would receive the salary of a single missionary.

You will doubtless be receiving this information from the Treasurer's Office and checks will be going to you, in accordance with this action. We are simply reporting it for your advance information.

The Board greatly appreciates the way in which the missionaries have cooperated in the adjustments during these months, which have been most trying to themselves, and it wishes to do everything possible to help through these days, looking forward to the time when work may be resumed under more normal conditions.

With kindest regards, I am,

Yours sincerely,

J. L. Hooper



## Her Father's 'Safe in Korea'



"It's good to know he's safe!"—Betty Lutz, 19-year-old daughter of an American agricultural missionary to Japanese-governed Korea, happily reads a telegram which tells her that her father, Dexter N. Lutz, is alive and well. Betty was born in Korea, came to the United States in November, 1940, when American women and children were advised to evacuate the country. She entered Albright College last September. (Eagle Staff Photo.)

## Albright Student Recalls Life on Jap-Governed Korea

It was November, 1940. A Japanese customs official went aboard an American ship at Korea. Following the usual procedure, he left his sword on the purser's desk.

When he returned from his inspection tour, his sword had disappeared. Enraged, he insisted he wouldn't leave the ship without it. Hours later it was found in an ash can.

That was one of the stories told today by Betty Lutz, 19-year-old

daughter of an American missionary in Korea, and a student at Albright College.

Betty, who has just received word via International Red Cross that her father, Dexter N. Lutz, is safe in Japanese-governed Korea, was on that ship at the time of the "incident."

"It wasn't unusual," she said. "Hostilities had reached such a point by 1940 that authorities wouldn't permit American sailors to disembark for fear they would 'start something.'"

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bark for fear they would 'start something.'"

The war came as no surprise to Betty. Born in the mountainous strip of land just southwest of Manchukuo, she's been long aware of anti-American sentiment that has been brewing among the Japanese. Once she was taken to the police station for selling Gospels on the main street of Pyongyang, the Korean city where she lived with her parents.

"When Japan became friendly with Germany," she said, "the Japanese changed the spelling of a Korean town to German. Americans were not allowed to have short-wave radio sets, our mail was censored and there were routine inspections of our homes by Japanese agents. The situation became so serious by November of 1940 that the United States government advised all American women and children to leave Korea and return home. My mother and I and my two younger sisters left on a special boat that was provided for evacuees."

Betty entered Albright College last September from Leonia High School, New Jersey, where her mother and sister are residing with relatives. Until today, she had received no word of her father who had insisted upon remaining in Korea and carrying on his agricultural missionary work.

### Hopes To Return

Although Betty has been around the world — she visited the United States via Europe in 1936 — she would some day like to return to her birthplace and do missionary work, perhaps in music. She plays the violin and studied vocal music under her mother, a voice teacher.

Her Pacific crossing in 1940 was uneventful, but she still remembers the time when a Japanese agent came to her home in Korea and demanded to see an American magazine in which there was an article about the emperor.

"The emperor is near-sighted and the author stated that he had 'myopia,'" she said. "The Jap probably thought that was something pretty awful because he wouldn't allow us to keep the magazine and went away in a dither."

## Albright Student Gets Word of Father's Safety

Miss Betty Lutz, 19-year-old Albright College student, yesterday revealed that she just had received word through the Red Cross that her father, an American missionary, is safe in Korea.

Miss Lutz was born in Korea. With her mother and two sisters she left there in 1940 because of the increasing seriousness of the international situation. Her father, however, preferred to remain in the Orient and continue his missionary work. She said the message just received was the first she had heard of her father since 1940.

Miss Lutz entered Albright in September. Her mother and sisters are residing with relatives in Leonia, N. J.

*Avison*

435 - 7th St. North  
St. Petersburg, Florida  
April 10 1942.

To All Former Missionaries to Korea.

Dear Friends:

The Koreans have their Provisional Government in Chungking, China. The official agency of that government in Washington is the Korean Commission, headed by Dr. Syngman Rhee (better known to missionaries as Yee Seung Man). His years of suffering for the Korean cause and of service as a Christian man are known to all Korea missionaries except perhaps those of very recent years.

There is a small group of Koreans in America, connected with those in China and Russia, that are communistic in their aims and in that respect would not be for the best interests of Korea as we think of that country.

In case the Axis powers are beaten in this greatest struggle of the ages, it seems altogether probable that Korea will again become independent and the Provisional Government in Exile, through its representative Dr. Rhee, is already asking the State Department of the U. S. A. to recognize it as the real government of Korea.

I quote from a recent letter from Dr. Rhee:

" . . . . . we have asked the State Department to recognize the Korean Government which was organized in 1919 and which has been functioning in China since. A Korean Communist group here, connected with those in China, is blocking it by creating the impression that the Korean Provisional Government represents a small minority outside of Korea, that hardly anyone in Korea knows anything about it, while the Communist party is supported by a majority at home. This is absolutely untrue, but the authorities in the State Department do not know the facts. A few words from those who know the Korean people will convince the authorities. These letters will not be published but used only in confidence.

"Do the Koreans in Korea know my name or not? Do they prefer a communistic government to their nationalist government? Mr. Staggers is our loyal friend and legal counsellor. These letters will serve as concrete proof in testifying the truth. In case you prefer to send the letter directly to the State Department or elsewhere, please mail a copy to Mr. Staggers.

"Anyone who is a true friend of Korea will not hesitate a moment to furnish this information. I assure you once again that the names will be kept confidential."

I have known Dr. Rhee since his youth when he was a student in Pai Chai School in Seoul and language teacher to Dr. Miss Whiting (later Mrs. C. Owen). I was his close friend during his seven years of imprisonment in Korea for the cause of reform in the government of his country, and I regard him as fully worthy of the confidence of his own people and of the several foreign governments.

Very sincerely,  
*O. R. Avison*  
Dr. O. R. Avison

P.S.- Please write to Mr. John W. Staggers, Columbian Bldg., Washington, D. C. (using the enclosed return envelope), expressing your opinion of the sentiment of the Korean people in Korea toward the Provisional Government in Chungking, China, of which Dr. Rhee is head in Washington. *of which*  
*Dr. Rhee is head in Washington.* *By*

**THE BOARD OF FOREIGN MISSIONS  
OF THE PRESBYTERIAN CHURCH IN THE  
UNITED STATES OF AMERICA  
156 FIFTH AVENUE  
NEW YORK**

**BOARD GENERAL LETTER NO. 80**

**TO THE MISSIONS**

April 25, 1942

**Dear Friends:**

So many actions taken by the Board are of such vital interest to all the Missions that it seems timely to issue another General Letter. Some of these may have been sent to the Missions by the Corresponding Secretary, but it will be of advantage, even though these items have been sent out, to have them gathered together in the more permanent form of a General Letter.

**Salaries Separated Families**

The Board has recognized that the present war emergency has made necessary certain changes in the Manual provisions for families which are separated because of the war situation. The Board, therefore, was glad to take the following action:

"Upon recommendation of the Foreign Department Committee, the Board VOTED, for the duration of the present war emergency and until further action, to set aside the provisions of Manual Article 141 relative to the salary of a married missionary working on the field while the wife is, with Board and Mission assent, residing temporarily in America. In lieu of the provisions as given in the Manual, the Board VOTED to grant the husband the field salary of a single missionary and the wife the furlough salary of a single missionary, the children's allowances and other provisions to be unchanged, this to be effective as of January 1, 1942." (41-1127-Feb. 16, 1942)

**Salaries Furloughed Missionaries**

The Board has recognized the fact that increased costs of living have placed upon the missionaries, at home on furlough, an added burden and, in line with the Board's policy of maintaining the salaries upon the basis of the cost of living, the Board took action increasing the furlough salaries, effective April 1, 1942. The action as taken is as follows:

"The Board VOTED to fix the furlough salary of a married couple, effective April 1, 1942, and until further notice, at \$2,310.

"The Board VOTED to fix the furlough salary of a single missionary, effective April 1, 1942, and until further notice, at \$1,320." (41-1210-Mar. 16, 1942)

**Honoraria**

For the duration of the present emergency and largely because of the emergency, the missionaries are asked to consider the turning in to the Treasurer of the Board all honoraria received for missionary addresses, with the understanding that there will be no change in the arrangement concerning honoraria given by women's organizations.

**Median Rate of Exchange**

The question of how to determine the salaries of missionaries on the field has been a most perplexing one during the past few years. We are certain that the missionaries understand that, whatever method is devised from time to time, has for its purpose the carrying out of Manual Article 141,—that such salaries are determined by the Board, after the full consultation of the Missions and are "intended to provide a reasonably comfortable living, fairly comparable with that of the religious worker in America." The exchange situation has complicated the determination of this salary and the median rate of exchange was set-up for the purpose of providing some automatic adjustment in this time of great fluctuations in the exchange. However, in view of many circumstances, the Board, after full consideration, took the following action:

"The Board VOTED, effective April 1, 1942, to discontinue the median rate of exchange in the payment of field salaries, thereby cancelling the provisions of Article 111 of the Manual." (41-1210-Mar. 16, 1942)

**Field Salaries Missionaries**

In line with the action taken, in regard to the median rate of exchange, the Board took the following action, relative to the basic salaries of missionaries on the field and with reference to the payment of such salaries:

"In lieu of the previous provision for a basic dollar salary and for the median rate of exchange, the Board VOTED to make the appropriations at the beginning of each year for Class I, Salaries, partly in U. S. currency and partly in local currency as follows:

"\$1,000 for a married missionary and \$500 for a single missionary will be paid in U. S. currency, for items of expenditure in America for the account of the missionary, or on the field, in local currency, by the Mission Treasurer at the rate of exchange of the day.

"An additional amount, as determined upon at the beginning of the year, will be paid to the missionary monthly in local currency in amounts as specified in the appropriations at the beginning of the fiscal year.

"The Board VOTED to continue the provisions for a slight increase in the salary of those missionaries living on the field and maintaining separate apartments and, in lieu of the provision for 55% of the field salary, the Board VOTED that the missionary, in such case, should receive 10% of the amount to be paid on the field in local currency.

"In order to provide for meeting the needs on the field as they may arise and also for large fluctuations of exchange, the Board will review the question at the beginning of each year and will ask each Mission to report to the Board, in connection with the Estimates, such reports to reach the Board before the first of January, giving the Missions' judgment as to the amount of local currency needed for the ensuing year to cover the full salary of the missionary. The Estimates should be made upon the basis of the previous year's appropriations, and salaries in the new year paid on that basis until notice is received of Board action. The Board in such review, in connection with the appropriations, will make such changes as seem needed and are possible within the Board's budget. The Board understands also that such a review will be made at any time during the year, providing there has been a 20% change, either way, from the arbitrary rate of exchange set by the Board at the beginning of the year. This is to apply only to that portion of the salary appropriated in local currency." (41-1210-Mar. 16, 1942)

The missionaries will note that the Board has fixed a basic amount to be paid in U. S. dollars. This is for missionaries in all of the fields, regardless of the local currency payments.

An additional amount is to be paid in the local currency. This will vary with the different countries and the amount for each of the countries will be reported by the Secretary for correspondence with that country, in the annual Appropriation Letter.

There is provided a plan for the review of the appropriations each year. The Missions will make up their Estimates on the basis of the previous year's basic dollar and local currency appropriation, and will, in addition to this, give a statement as to the needs for the coming year in the light of the conditions at the time of making up the Estimates. This is a very necessary part of the new system, if the Board is going to be able to make adjust-

ments on any proper basis. There would need to be more than merely an action of the Mission or Executive Committee. There should be some data furnished, showing the changed conditions justifying the request for a change in the appropriations. This would be necessary for adjustments either way. If the exchange situation, or the local situation, warranted a reduction in the amount of local currency, the Mission would give this information just as it would give information otherwise.

The Board could not guarantee increases, of course. This would have to be considered in the light of the situation in America and the Board's own appropriations for the year.

### Pension Plan Changes

We are reporting, herewith, the action taken by the Board at its March 16, 1942 meeting and confirmed at its meeting on April 20, 1942, making changes in the Service Pension Plan. Those who have followed the reports of the General Assembly very closely will remember that the whole question of pensions has been discussed in several Assemblies and definite actions, on the part of the Assembly, have been taken. These actions of the Board, as given herewith, have been taken in view of the changes in the Service Pension Plan of the Church, and, in general, have followed the proposals as authorized by the General Assembly and as instituted by the Board of Pensions. The action is as follows:

"In view of changes in the Service Pension Plan of the Presbyterian Church in the United States of America authorized by the General Assembly and instituted by the Board of Pensions, on recommendation of the special Board-Staff Pension Committee, the Board VOTED to revise its pension plan as follows:

"Beginning April 1, 1942, the basic salary on which the pensions of our missionaries are to be computed will be \$3,000 for married couples and \$1,800 for single missionaries, the Board to pay as heretofore 7½% on married couples and 5% on single missionaries. The missionaries in turn paying 2½% in both cases.

"For service rendered after April 1, 1942, the Board will limit the pensions paid to the amount earned by premiums paid to the Board of Pensions.

"Because of prior commitments to missionaries already in service, the Board will supplement the pensions paid by the Board of Pensions for service prior to April 1, 1942 as follows:

"For that portion of service rendered by married couples prior to April 1, 1942, the Board will add sufficient to make the pension payable at the rate of \$1,800 per year for 40 years or more of service at the age of 70. In other words, at retirement from the Board of Foreign Missions (at age 70), a married couple will receive \$45.00 per year for each year of service rendered prior to April 1, 1942 and for each year subsequent to April 1, 1942, the pension earned by the premiums paid to the Board of Pensions.

"For that portion of service rendered by single missionaries prior to April 1, 1942, the Board will add sufficient to make the pension payable at the rate of

\$1,000 per year for 40 years or more of service at age 65 for single women; 70 for single men. In other words, at retirement from the Board of Foreign Missions (single women at age 65; single men at age 70), a single missionary will receive \$25.00 per year for each year of service rendered prior to April 1, 1942 and for each year subsequent to April 1, 1942, the pension earned by the premiums paid to the Board of Pensions.

"Following the Board's practice of former years, pensions will be computed on a maximum of 40 years of service. Where a missionary at retirement has more than 40 years of service, he shall receive the pension earned by his payments to the Board of Pensions since April 1, 1942 plus pension for the necessary number of years prior to April 1, 1942 to make up the total of forty.

"Supplements by the Board of Foreign Missions will be necessary in the case of disability or where widows' requirements necessitate assistance." (41-1222-Mar. 16, 1942)

The general purport of the Assembly actions has been to place the Pensions Plan for foreign missionaries on the same basis as those of other groups within the Church, that is,—pensions paid on the basis of premiums paid, to be estimated on an actuarial basis, with no supplement by the Boards, such as had been paid by the Foreign Board in the past. The action of the Foreign Board, reported herewith, is intended to provide such pensions for those entering the Pension Plan after April 1, 1942. The Board has reserved the right to make supplementary payments to those missionaries in the Plan for the years of service prior to April 1, 1942.

This Plan involves increased annual payments, on the part of the individual missionary and on the part of the Board. We are certain that each missionary will gladly assume this added responsibility and we can assure you that the Board has wanted to continue every benefit possible for the missionaries under the general Pension Plan of the Church.

### Changes in Manual Regulations

*Article 192 re: Furlough Salaries*—"In view of Action 41-1210 taken at the meeting of the Board on March 16, 1942, increasing the salaries of furloughed missionaries, and in conformity with that action the Board voted to revise Manual Article 192 as follows: (1) delete the word 'now' in second line (2) add the words 'or increases' after the words 'emergency reductions'; the whole paragraph to read as follows:

"The furlough salary (commonly known as the home allowance) of missionaries on furlough, is at the rate of \$2,100 per annum for married people, \$1,200 for the single, except as affected by emergency reductions or increases. Missionaries may, if they desire, draw one month's furlough salary in advance from the Mission Treasurer prior to leaving the field, or from the Board Treasurer on arriving in the United States." (42-25-Apr. 20, 1942)

*Article 110, 111 re: Exchange*—"In line with the

proposals made at the March 16, 1942 meeting (41-1211), the Board voted to make the following amendments to the Manual:

"(1) To substitute the following statement for Article 110 of the Manual:

"The Board's appropriations in Class I are made partly in U. S. currency and partly in the local currency of each Mission field. The appropriations in Classes II to IV are made in U. S. currency. Those in Classes V to X are made in the local currency of each Mission field."

"(2) To delete Article III of the Manual, relative to the median rate of exchange. It was understood that, instead of this Manual regulation, the Board would, from time to time, take such action relative to the method of payment of funds as seemed necessary." (42-26-Apr. 20, 1942)

*Article 185 (i) re: Furloughs Mexico Mission*—"In line with the proposals made at the March 16, 1942 meeting (41-1214), the Board voted to amend Manual Article 185 (i) by the substitution of the following provisions for terms of service and furlough for the Mexico Mission:

#### *Mexico—mainland.*

First term, 4 years with a 12 months' study furlough  
Subsequent terms, 6 years with a 12 months' furlough; or  
5 years with a 9 months' furlough: or  
4 years with a 6 months' furlough.

#### *Peninsula.*

First term, 3 years with a 12 months' study furlough:  
Subsequent terms, 4 years with a 10 months' furlough." (42-27-Apr. 20, 1942)

*Articles 198 to 210 re: Pension Revision*—"The Board voted to confirm Action 41-1222, revising, as of April 1, 1942, the Pension Plan of the Board as set forth in Manual Articles 198 to 210, and as given in more detail in General Letters Nos. 26, 28 and 45 and the descriptive leaflet, 'The New Service Pension Plan.' The Board understood the provisions of Action 41-1222 would supersede the corresponding provisions of the Manual from date of April 1, 1942 and that the Board would review the whole question of pension regulations at the September meeting of the Board, after conference and agreement with the Pension Board." (42-23-Apr. 20, 1942)

*Article 195 re: Rent Allowance*—The Board voted, at the November 17, 1941 meeting of the Board, to revise Manual Article 195 by substituting, for the regulations as printed in the Manual, the following statement:

"A rent allowance, when needed, will be granted to missionaries on regular furlough upon application to the Board in accordance with certain approved conditions."

The conditions, under which the Board will grant rent allowances, have been printed on a separate sheet and are no longer a part of the Manual regulations. Mis-

sionaries interested and desiring to arrange for such allowances will, of course, correspond with the Personnel Department which has the responsibility for making such arrangements.

### The Contest Winners

Nearly a year ago a letter went to all mission fields and to furloughed and retired missionaries announcing the opening of a contest. Writers were urged to send in stories of the most interesting characters they had met on the foreign field, these stories to be of a style similar to the familiar series in the Reader's Digest. Ninety manuscripts were received from eleven of the Board's sixteen fields. Friends of the Board contributed the small awards to the prize winners and to those whose stories were chosen as among the first twenty-five best stories. The judges have now made their selection, as follows: First prize, Lillian W. Beanland; second prize, Jeanne H. Carruthers; third prize, Hugh Taylor; fourth prize, Charles R. Murray. The following have been awarded an honorarium because their stories were included in the book: Margaret R. La Porte, Juniata Ricketts, Paul Burgess, Eleanore H. Llewellyn, Gladys D. Walser, Kenneth E. Wells, Helen I. Elmore, Emma Silver, Norman W. Taylor, Allen E. Parker, Luella R. Tappan, Anna McL. Lehman, William H. Dobson, Lois C. Wilson, Ralph G. and Marie W. Coonradt, James H. McLean, Mary F. Dilley, Pieter J. Kapteyn, Anne Lewis Winn, Esther N. Meeker, Samuel M. Dean.

Many of the other manuscripts will be useful to the Board in future publicity and promotional work. The book is entitled, *Unforgettable Disciples*. It sells for fifty cents paper or one dollar cloth binding.

### Personnel Items

One of the things which has been most marked, during the past year, has been the privilege of having a number of the missionaries serving in various capacities in the offices. Dr. W. J. K. Clothier, of the Africa Mission, served for several months during the enforced absence of Dr. E. M. Dodd, on account of illness. During this time, he greatly endeared himself to all of us and carried a very heavy load, due to the fact that there were a number of missionaries arriving on furlough during this period. We have also had Rev. and Mrs. J. W. Prentice, of the India Mission, working in the Treasurer's Office. Mr. Prentice has been Treasurer of the Inter-Mission Business Office in Bombay, India. They have both given most valuable service in the Treasurer's Office and also as speakers for Foreign Missions in the churches.

The Treasurer's Office has been fortunate, also, in having the services of Miss Susannah Riker, Treasurer of the Japan Mission. Miss Riker has been giving full time to the work in the Treasurer's Office, carrying responsibility for one of the regular clerical positions in the Office. She is eminently fitted for this with her

training and her own background of experience on the field.

We were also privileged to have Dr. A. R. Kepler, the Secretary of the Church of Christ in China, with us for a short time, assisting in the China Office. It was good to have his direct approach to the Church and to have this privilege of longer association with one directly from the field.

Dr. J. B. Weir of India has continued his contacts with the work of the Board in the Office on the West Coast. The word which has come has been that of great appreciation of what Dr. Weir has done, in the Office itself, and also of the invaluable service which both Dr. and Mrs. Weir have given in their speaking engagements throughout the churches on the West Coast. Dr. Weir is to return to the New York Office for service during May and June, assisting in the India Office.

Mrs. Charles H. Lewis has been giving most acceptable service for several months as Acting Assistant Director in the Young People's Division and has been asked by the Board to continue in this position until the June meeting of the Board.

The Board, at its meeting on April 20, 1942, elected Miss Virginia Mackenzie as one of the Area Secretaries for the Central District with headquarters in Chicago. Miss Mackenzie comes to this work after a most successful service in Japan. She has been Acting Secretary since February, 1941 and has already greatly endeared herself to the churches in the Chicago area.

Rev. Webster E. Browning, Ph.D., former Recording Secretary and Secretary for Latin America, who retired from active service under the Board on June 10, 1940, died on April 16, 1942 and a Memorial Minute, adopted at the April meeting of the Board, will be sent to all the Missions.

Miss Lucia P. Towne, former editor of Women and Missions, died on January 15, 1942. Miss Towne was editor of Women and Missions from 1924 until 1940, at which time she resigned because of ill health. The Board adopted a Memorial Minute expressing its appreciation for the devotion, the consecration and the high ability which Miss Towne gave to this work, and stating that she had left a lasting impression on the work of Foreign Missions throughout the world.

### Retirement of Dr. John R. Mott

An item of unusual interest to all Christian workers is the retirement of Dr. John R. Mott. Dr. Mott retired from the Y.M.C.A. several years ago, but kept his active relationship with the International Missionary Council. During the last few years, he has given special attention to South America, making several trips to the various countries in South America. He has brought back a stirring message and a challenging call to the churches in America for a definite advance in that great continent. He has now retired from the International Missionary Council. In recognition of his services and at the time

of his retirement, the Board took the following action on February 16, 1942:

"The Board of Foreign Missions of the Presbyterian Church in the U. S. A. in its meeting on February 16, 1942, takes this opportunity to pay tribute to Dr. John R. Mott upon his retirement from the Chairmanship of the International Missionary Council. Dr. Mott has been the supreme leader of world Christian fellowship. His years of service in the interest of the ecumenical church prove him to be a preeminent and trustworthy statesman, a far-thinking organizer, a 'good neighbor,' an understanding cooperator, an influential collaborator, an effective evangelist and a constant witness to the purpose and power of our Lord Jesus Christ. Through the vision, stimulus and wise direction of Dr. Mott strong National Christian Councils in many countries throughout the world give testimony to the power of Christian love and unity as against the ruthlessness of racial hatred in times of war. The Board of Foreign Missions expresses to Dr. Mott its profound gratitude for the years of intimate fellowship with him in Christian world service. His great spirit of selfless devotion and his deep sympathy in all areas and at all times of need will ever remain to help in the continuing work of this Board. The Board of Foreign Missions is glad to note that Dr. Mott will be the honorary chairman of the International Missionary Council and that in this way his wisdom and years of experience will be carried on into the future of all church boards, world agencies and councils and the ecumenical movement as a whole." (41-1116-Feb. 16, 1942)

#### **Appointees in Waiting**

At the meeting of the Board on January 19, 1942, the following action creating the classification of "Appointees in Waiting" was taken:

"The Board VOTED to approve the plan presented by the Department of Missionary Personnel for the establishment of the status of 'appointees in waiting' for those on the approved reinforcement list for whom transportation to the field cannot be secured because of war conditions. It shall be understood that the Board will assume no financial obligation in such cases until it is clear that transportation to the field of overseas service is obtainable." (41-1017-Jan. 19, 1942)

On February 16, the Board approved a Statement to the Churches as to the Missionary Situation in this Time of War. In it is this further reference to "Appointees in Waiting":

"The Board is continuing its recruiting of new missionaries, sending volunteers to the present open fields and holding others as 'appointees in waiting.' This latter group is being developed with the hope that during this transitional period the Board will be able to secure 100 new missionaries who will be ready to go to the field when the war is over." (41-1140-Feb. 16, 1942)

Following up this action the Board has already placed within this classification two medical couples and a woman doctor and the Department of Missionary Per-

sonnel will continue to present to the Board the names of additional young people for appointment for this future service.

Meanwhile, with so many fields cut off from reinforcements because of transportation difficulties the Board is strengthening its work in the Latin American countries by the transfer of missionaries on furlough and by the appointment of an increased number of new missionaries to certain of these fields.

#### **Missionary Situation in East Asia**

It is impossible, within the scope of this letter, to report to the Missions fully upon the situation in the areas of East Asia under Japanese control. It is the first time in the history of the Presbyterian Board that a large number of its missionaries have been in an area where they were regarded as civilians of an enemy nation by the military authorities in control. From various sources we have received information from all the Missions and on the whole the news is very reassuring. In most cases the missionaries have been given a larger amount of freedom than was to be expected under the circumstances. However, in two areas, the reports have not been so favorable, and have given the Board much concern. Working in cooperation with other Mission Boards, the utmost effort has been put forth to have these conditions relieved.

We are happy to report that in all these fields the Christian Church carries on, strengthened by the crisis through which it is passing. No one can fully evaluate the significant contribution made by these workers who have esteemed the cause of Christ as of far greater worth than their own safety.

To indicate the latest steps taken by the Board in its concern for the welfare of the missionaries affected by the war in the Pacific, we quote an action taken by the Board in its meeting on April 20:

"The Board made record of the receipt of official information from the Department of State that the Department had completed arrangements for financial assistance to American civilians held in territory under Japanese control. The Board understood that this does not include at present the Philippine Islands. It was further understood that Swiss representatives have already begun to make payments to American citizens needing funds. The Board was informed that, in accordance with previous Board action (41-1309), the Treasurer of the Board had already sent a first payment to the Department of State as a deposit against these payments by the Swiss Government and had advised the Department of State that the Presbyterian Board would assume full responsibility for the payment of such subsistence grants to Presbyterian missionaries.

"The Board was further advised through the Special Division of the Department of State that negotiations are in process with the Japanese Government looking toward the exchange of civilian prisoners of war. The department made it clear that the plans include, not only government representatives, but other American

civilians including missionaries. The Department further advised the Board that, in cabling with reference to subsistence grants, it cable also suggesting that American civilians make prompt application to the Swiss representatives for such civilian exchange. The Board, therefore, approved the following cable sent by the Executive Council on March 25, 1942:

‘WHERE NEEDED MISSIONARIES SHOULD APPLY SWISS REPRESENTATIVE FOR SUBSISTENCE ALLOWANCE BOARD STRONGLY URGES ALL MAKING APPLICATION THROUGH SWISS FOR POSSIBLE CIVILIAN EXCHANGE.’” (42-28-Apr. 20, 1942)

**Transfers**

The table of transfers, given below, will be of special interest. Most of these transfers have been made on a temporary basis, with the understanding that a review would be made, in each case, and action taken which seems proper at the time. These persons so transferred are making a distinct contribution to the work in each field. The list is as follows:

From China . . . . . 6	To Philippines . . . . . 6
From Chosen . . . . . 26	To Chile . . . . . 2
	Colombia . . . . . 2
	Guatemala . . . . . 2
	Mexico . . . . . 2
	Philippines . . . . . 17
	Venezuela . . . . . 1

From India . . . . . 1	To China . . . . . 1
From Iran . . . . . 1	To India . . . . . 1
From Iraq . . . . . 2	To India . . . . . 2
From Japan . . . . . 9	To Colombia . . . . . 3
	Mexico . . . . . 2
	Philippines . . . . . 4
From Syria . . . . . 4	To Chile . . . . . 2
	India . . . . . 2
From Thailand . . . . . 14	To India . . . . . 14
—	—
63	63

As we prepare this letter we know that it cannot be sent to several of the Mission fields. We know also that we have missionaries in each one of these areas: Japan, Chosen, occupied China, Hongkong, Philippines and Thailand. So in closing this letter we do not know how better to close it than to suggest that each of you share with us in daily intercessory prayer for these friends. The staff holds a three minute service from nine o'clock each week-day morning, which is specifically for such intercessory prayer.

Sincerely yours,

THE MEMBERS OF EXECUTIVE COUNCIL





**THE BOARD OF FOREIGN MISSIONS  
OF THE PRESBYTERIAN CHURCH IN THE  
UNITED STATES OF AMERICA**

156 FIFTH AVENUE  
NEW YORK

May 1, 1942

To the Relatives and Friends of Missionaries  
in Japan, Chosen, Thailand and the Philippines and  
To the Missionaries on Furlough from these areas

Dear Friends:

There are a number of items which have accumulated and which are of sufficient importance to warrant a letter. These items have to do with the four fields, the first item of which is the most important, as it pertains to possible communication.

COMMUNICATION WITH CIVILIANS INTERNED

The New York Times of April 28 contained a report of possible means of communication with interned civilians. The Committee on East Asia has given the following release, in regard to this:

"The New York papers of April 28th contained the following report:  
(We have omitted words pertaining to prisoners of war, since none of our missionary group is listed as prisoners)

"The American Red Cross reported that mail addressed to interned civilians might be sent by relatives and friends via regular postal channels through the International Red Cross Committee at Geneva. These conditions were imposed: Only mail addressed to interned civilians listed by the Provost Marshal General can be forwarded."

"The announcement continues by stating that arrangements have not yet been completed for free postage for mail to internees. Therefore, the regular foreign postage of five cents must be placed on each envelope. The envelope should have the full name of addressee, and should be marked, 'American Civilian interned in Japan' (or name of other country), 'care of International Red Cross Committee, Geneva, Switzerland.'

"Regarding the above report, two points should be noted carefully:  
(1) The majority of missionaries are not listed as 'interned civilians' and if they are not so classified this means of communication with them is not open. (2) Mail cannot be forwarded to these interned civilians unless their names are listed as such by the office of the Provost Marshal General in Washington. Your Secretary has today sent a letter to the office of the Provost Marshal General in an effort to secure the names of all missionaries who are listed as interned civilians. If we are able to secure this, a report will be made in one of our later bulletins."

We think that the directions are specific and that you will likely be wishing to send letters to the friends in each of these areas. We understand this applies to Japan, Chosen and Thailand, but not to the Philippines. You will notice that mail cannot be forwarded to those civilians who are not classified as interned. I take it, therefore, that we shall have to get the names of those who are actually interned. We know that all those in Thailand are interned. We have not been able to get word as to the people in Chosen. The word which came through from Pyengyang

did not give us the information as to whether the people were interned or were simply allowed to remain on the Mission compound. We know that we have had word of five of our people interned in Japan, - Dr. Howard D. Hannaford, Dr. Theodore D. Walser, Rev. Henry G. Bovenkerk, Rev. John C. Smith and Miss Alice C. Grube. We shall write more about this as we may have further word from the missionaries or from the government.

### JAPAN

Many of you may have seen the news release in regard to Dr. Kagawa. Perhaps others of you did not see it. We are, therefore, giving the report of this, as released by the East Asia Committee:

Tokyo Radio Broadcasts quote Kagawa: The New York Sun of April 21st stated - "The Tokyo radio broadcast today a dispatch from Domei, the official news agency, quoting Toyohiko Kagawa, most famous of Japanese Christian leaders, as asserting that among Japanese Christians prayers are being said for an early conclusion of the war and the restoration of peace throughout the world. The dispatch said: 'Dr. Toyohiko Kagawa, internationally famous Christian leader, disclosed in an exclusive interview with Domei that more than 200 Japanese Christians in Tokyo prayed day and night for a whole week up to the very morning of the war December 8 in Japan, in hopes that Japanese-American negotiations would succeed in staving off the Pacific war. Kagawa explained that this period of continuous prayer was started in response to an appeal made by Bishop Stanley Jones of the Methodist Church and well-known American writer. Dr. Kagawa received a cable from Bishop Jones exactly a week before war broke out, asking Japanese to participate in a period of prayer for prevention of catastrophe in the Pacific. Responding to this appeal, more than 200 members of the Japanese Methodist Church, including members of the Women's Christian Temperance Union began at once to hold prayer meetings day and night in the Kanda Methodist Church in Tokyo, according to Kagawa. Prayers also were held during the day at the headquarters of the W.C.T.U. and all night services were held at the Y.M.C.A. building. Dr. Kagawa revealed that Masahashi Matsutani, director of the Christian Association of railway employees, 'never slept a wink' during the whole week. As for himself, Kagawa said that he was able to stay up only three consecutive nights due to his being called out of town. While expressing regret that war was unavoidable despite the efforts of the Japanese envoys at Washington, Kagawa said that even today prayers are being said for the early conclusion of the war and restoration of peace throughout the world.'"

We are giving here, also, a release in regard to the envoy sent by Tokyo to the Vatican:

Tokyo Envoy Visits Vatican: A United Press account from a German broadcast, dated April 27th states: "Ken Harada, first Japanese minister to the Holy See, made his initial visit to the Vatican today to confer with Mgr. D. Tardini and Mgr. G. B. Montini, secretaries to the Papal Secretary of State, Luigi Cardinal Maglione. A Rome dispatch said he was accompanied by Mgr. Gamaina, who is to become secretary of the Japanese legation."

Unofficial reports have come through that the work of the Catholic Church has been very little disturbed in Japan. The missionaries all remain. The report is that there are some three hundred at work.

Cable from Rev. John C. Smith

Mrs. John Smith has just written us that she received a communication from the Department of State on April 20, 1942 as follows:

"DEPARTMENT HAS RECEIVED TELEGRAPHIC INFORMATION FROM TOKYO DATED APRIL 9 TO THE EFFECT THAT JOHN IS INTERNED AT YOKOHAMA AND CONTINUES SAFE, WELL AND BUSY WITH HOPE OF EVACUATION THIS YEAR. SUMNER WELLES ACTING SECRETARY OF STATE"

This is most welcome news and indicates that the Japanese are permitting communications, as between the interned Americans and their friends in America. The statement that there is hope of evacuation this year is the first word we have had from the friends there as to their expectations. You will remember that we have already cabled, advising them to make application for such evacuation.

Exchange of Nationals

From another news release, we quote the following, in regard to the exchange of nationals:

"Diplomats Leave Tokyo. Shanghai bound with Portuguese East Africa as their eventual destination, 14 American and 58 British consular officials were reported by Japanese broadcast to have left Tokyo on April 11. The group included U. S. Consul General M. S. Meyers and British Consul General A. P. Blunt. An earlier broadcast had said that 'American diplomats interned in Japan and occupied China' would sail April 28 and this may explain why Ambassador Grew and other diplomatic officials did not accompany the consular group. It is believed that some correspondents may be allowed to go with the diplomats. A radio received in New York by mission headquarters yesterday from Lungki, in the free territory behind Amoy, says that ten missionaries (including five children) are to return home from Kulangsu via Portuguese East Africa and it is believed that they are to join the consular-diplomatic group. This is the first report indicating that anything has been achieved in the matter of general civilian exchange."

CHOSEN

As we already stated, there has been no direct word from our missionaries in Chosen since our last release. There is one item in the New York Times of April 30, 1942, which is as follows:

"Word has been received by the headquarters of the Maryknoll Fathers in Ossining, N. Y., that forty-five Maryknoll priests, brothers and nuns in Korea were safe. The message, which said that missionaries had been interned and were understood to reside on mission property was obtained through the Holy See, whose delegate in Tokyo, Archbishop Paul Marella, made direct inquiry of the Japanese Government.

"The Maryknoll Fathers made public the names of eight priests from the metropolitan area who are among those interned in Korea. They are the Rev. Gervis J. Coxen, son of Mrs. Letitia M. Coxen of the Bronx; the Rev. Patrick M. Dunne, son of Patrick M. Dunne of Flushing, Queens; the Rev. Wilbur J. Borer, son of Mr. and Mrs. E. V. Borer of Brooklyn; the Rev. Patrick J. Duffy, cousin of Edward McGovern of Brooklyn; the Rev. William R. Booth, son of Mrs. Mary C. Booth of Huntington, L. I.; the Rev. George M. Carroll, brother of Mrs. Thomas Killackey of Yonkers, N. Y.; the Rev. Thomas F. Nolan, son of Mrs. Anne H. Nolan of the Bronx, and the Rev. James V. Pardy, son of Mrs. William F. Pardy of Brooklyn."

### Location Pyengyang Missionaries

We have received quite a number of letters from those who know and with whom we now agree, correcting a statement we made in a previous letter as to the probable location of Dr. John D. Bigger, Mr. Dexter N. Lutz, Miss Anna L. Bergman and Miss Edith G. Myers. All the statements we have received agree that "Sinyori" is a district in Pyengyang where the Mission residence is and that these people are in their own residences in Pyengyang.

### THAILAND

There is no additional information from Thailand direct. There is just one item which has come through the Seventh-day Adventist Mission. This was quoted by the East Asia Committee and we give it herewith:

"Seventh-day Adventist missionaries: From the Swiss Consul at Bangkok, Thailand, through the Department of State and the American Legation in Bern, Switzerland, the Seventh-day Adventist board has the following message: 'ALL MISSIONARIES ARE IN GOOD HEALTH. SON NAMED HARVEY BORN TO LATOURETTES AT BANGKOK APRIL 12. BOTH MOTHER AND CHILD DOING WELL.' This was received in Washington on April 22nd.

On April 20th the same board received a message stating that Dr. and Mrs. D. D. Coffin and their associates in Canton are well and continuing their work in the sanitarium at that place."

### PHILIPPINES

There are two items from the Philippines which would be of special interest to you. One tells of the banishing of English from the schools, and the other is a letter from one of the Baptist missionaries. This letter is of such a recent date that it seemed to be worth quoting here. Of course, since that date, all communications have been cut with the Philippines. The Japanese have gone, not only into Iloilo, but also Cebu and, possibly, Oriental Negros. If this is true, then no doubt the Presbyterian missionaries in these areas would be in the definite zone of Japanese influence. We will likely not hear further from them until there is some new means of communication established. We think that the statement made here, in regard to the food situation in the Iloilo area, would likely apply to other areas in the south. The two items are as follows:

"English banned in Philippine Schools: The New York Times, April 28, carried the following U.P. dispatch dated Berlin, April 27 (From German broadcasts recorded in New York) - 'Japanese authorities in the Philippines are revolutionizing the native educational system, abolishing the study of the English language and other United States influences, the Transocean News Agency reported today from Tokyo. Japanese and the native Tagalog tongue will be taught exclusively in Philippine schools, the dispatch said, while a completely Japanese curriculum has already been established in a school at Davao, on Mindanao Island, where 2,300 Japanese children are pupils.'"

A letter from the Philippines: The following are excerpts from a letter from Henry S. Waters of the American Baptist Mission, dated Calinog, Central Panay, Iloilo, P.I. February 14, 1942: "There has been no damage to any of our properties, and none of the missionaries have been injured. In fact so far as we know none of our regular workers have been harmed and practically none of our constituency. There is no shortage of food here on the Island of Panay, though of course American products are hard to get. The work in the churches is going on very actively, except for the city

churches where most of the population has evacuated to the interior....As far as the schools are concerned they are all closed indefinitely, both public and private...Central Philippine College was closed two days after war broke out. Some of the faculty are not otherwise employed...Both hospitals are of course carrying on their full program including nurses' training and medical work - we in Calinog and the Emmanuel Hospital in Dumalog, Capiz. So far there has been no real call for relief work on this island as there have been no casualties since the first raid on Dec. 18, ..... Immediately after the outbreak of war all the families in Iloilo and Capiz built air-raid shelters and still further laid in supplies of food, soap, milk, etc. Most of us already had some extras along that line even before that. Things were quiet until December 18th when Iloilo had its first raid (air). Thereafter all the women and children except the Roses moved up country to Bagong.... We all have as many of our things from Iloilo as the houses here will hold. It is a good climate here -- colder than Iloilo and the children are thriving..... We have cause to give thanks to God for many sparing mercies here -- food, shelter, the warm climate, relative freedom from harm -- even while we are thinking of those in China, Japan and Burma."

#### Visit of Mr. Sayre to New York

A few days ago, the Honorable Francis B. Sayre, United States High Commissioner to the Philippines, visited New York and arranged for former residents of the Philippines to meet him at his hotel. There were some fifty present at a very informal conference. Mr. Sayre gave to us somewhat the same statement which he had given to the press. He stated that the Japanese had been very considerate of the American population and of the whole population of The Islands. There was no wholesale bombing of the city of Manila. The Japanese confined their bombing to military objectives, on the whole, before they entered the city. There were no atrocities, so far as he knew. He stated there were some 3,100 Americans interned in Santo Tomas University. This means, of course, that the list which he gave out, containing <sup>only</sup> 1,500 names, was not a complete list by any means and meant very little as to the true situation. Mr. Sayre stated that he thought those Americans in Baguio were likely in a most advantageous position. He did not think that they were likely disturbed and perhaps were being able to carry on largely as usual. He did not have any direct word on this, however.

Word has come through that the English citizens were interned by the Japanese at Sibul Springs, which is some thirty miles north of Manila. This would account for the fact that no English names appeared on the list of those interned at Santo Tomas.

#### Other News Items from the Philippines

There are a number of sources from which additional news items have come to us. I shall quote these without order or any headings:

"The internee population of Santo Tomas, where there were originally 3000 Americans, has been reduced by one-half with the Japanese doing the selection of those who returned to their homes. It is felt that Santo Tomas is 'an ideal spot', having dormitories all new and beautifully equipped, and with modern plumbing. Cubicles intended for students have been enlarged to accommodate whole American families."

"Red Cross aid to the Philippines is still held up. One trouble is in getting an International Red Cross delegate in Manila. He must be a neutral and the Japanese are not letting the Swiss even act for America officially, much less attend to getting a supply ship in. The Red Cross did fine work in caring for the wounded on Bataan."

An Analysis of Reports Appearing in the Christian Science Monitor

"The Japanese have treated the 4000 to 5000 American civilians interned (he evidently uses the word broadly, not technically) in Manila relatively well, all things considered. There is no indication that any of the atrocities the Japanese committed against civilian populations in Hongkong and elsewhere have taken place in Manila. He attributes this in large part to General MacArthur's fair treatment of Japanese whom he interned in Manila at the opening of the war. As to food at Santo Tomas, Mr. Robb's reports are that two meals a day are served at 9 a.m. and 4 p.m.; 'the catering is experienced, the food plain.' A Philippine Red Cross was organized especially to handle the internees after an initial period of administration by the Japanese themselves, with the work under Thomas J. Wolff, always head of the American Red Cross in the Philippines, and Frederic H. Stevens. Two large hospitals function, as well as the naval hospital at Cavite. Two banks have been reopened -- the Philippine National Bank and the Bank of the Commonwealth. Special meals are sent to Santo Tomas for those who can pay. Mr. Robb says that every American gets 'internment' care whether they have money or not, and he regards those in homes as interned, thus receiving such care."

We wish we had more information. As we have said in the beginning, the prospects of correspondence with friends in Japan is the most important item in this particular news release. If there is any further information which any of you wish, you can write us and we will try to get it for you, if we do not have it.

THAILAND

List of Missionaries Interned in Bangkok

We are giving you, herewith, the full list of the missionaries, reported to us by the Provost Marshal General as being interned in Bangkok and as coming within the list with whom correspondence may be taken up:

Rev. Allen Bassett	Dr. Laura M. Lang
Rev. James E. Boren	Miss Bertha M. Mercer
Mrs. James E. Boren	Rev. Richard W. Post
Dr. Lucius C. Bulkley	Mrs. Richard W. Post
Rev. John L. Eakin (4 children)	Rev. Albert G. Seigle
Mrs. John L. Eakin	Mrs. Albert G. Seigle
Rev. Paul A. Eakin	Dr. E. Mowbray Tate (2 children)
Rev. N. Carl Elder (2 children)	Mrs. E. Mowbray Tate
Mrs. N. Carl Elder	Rev. Howard E. Thomas
Miss Mary Virginia Herst	Mrs. Howard E. Thomas
Miss Faye Kilpatrick	Miss Esther E. Twelker
	Mr. W.J. Sinclair Thompson

With kindest regards, I am,

Yours sincerely,

J. L. Hooper





THE KOREA MISSION

Of the Presbyterian Church in the U. S.

Presents

"THEY THAT WALKED IN DARKNESS"

A Pageant, Commemorating

The Fiftieth Anniversary of the Korea Mission

1892 - 1942



Foreign Mission Conference

Anderson Auditorium, Tuesday Evening

August 18, 1942

## "THEY THAT WALKED IN DARKNESS"

The Pageant is a story in dramatic form of the work of the Holy Spirit in the hearts and lives of Korean Christians, particularly in North and South Chulla Provinces, during the Fifty Years of missionary work by the Presbyterian Church in the U. S.

The Pageant endeavors to show, not so much the missionary at work or even particular phases of the work with responses which have been pleasing to him, but rather the reactions of people in darkness who have seen the Great Light many of whom have come to love the Lord with a devotion which is unquestionable albeit shadowed by human frailties and failures. The effort is made to present a true rather than an idealistic picture. Individual characters are representative and symbolic, and combine activities which involve many other characters; they present weak or strong attitudes and endeavors of a cross-section of the Church in Korea especially in the South-western provinces in which our missionaries have labored.

The attempt therefore is made to depict the situation from the Korean point of view, rather than to show what missionaries have done. There is a parallel between the Early Call of Korea with the place of Prayer in its answer, and the Present Call of Korea and its challenge to Prayer. The place of Prayer during the past fifty years in Korea, and especially in her periods of greatest crises including the "Daylight Prayer Meeting" so characteristic of that Church, are portrayed.

\* \* \* \* \*

Directors: Mrs. John Groves, Misses Ada McMurphy,  
Lillian Austin and Janet Crane.

Stage Scenery: Miss Meta L. Biggar, Mrs. D. J. Cumming.

Properties: Messrs. D. A. Swicord, Joe B. Hopper,  
E. T. Boyer, J. F. Preston.

Costumes: Misses Margaret Hopper, Lena Fontaine.

Music: Mr. and Mrs. Haskell Boyter.

Publicity: Florence H. Crane.

The Pageant was written by Rev. J. C. Crane, in collaboration with members of the Mission.

## The Pageant by Acts

Prologue: "The Midnight Sky," - native conditions prior to arrival of Christian missionaries.

Act I. CHOSEN - "The Land of the Morning Calm."  
Scene 1. Arrival of missionaries in Chunju.  
Scene 2. Family Prayers and visitors in a missionary home.  
Scene 3. Translation of Bible into Korean.  
Scene 4. A visit to a country church.

Act II. KOREA - "High Noon Brightness."  
The period of greatest expansion - 1910-1935.  
Scene 1. Central High School welcomes Dr. Fulton.  
Scene 2. Bolshevism meets an operation.  
Scene 3. Women's Auxiliary Meeting.  
Scene 4. General Assembly 1912-1935, giving both early stages with initiation of Home and Foreign Mission work, and later years, when Pastor's Retreats for Prayer and Bible study overcame sectional strife and prepared for the conflict with Shintoism.

Act III. SUK-YANG - "Evening Glow," The Church's Trial by Fire.  
Scene 1. The Conflict with State Shintoism.  
Scene 2. Evacuation of Missionaries.  
Scene 3. "Things that Remain." Daylight Prayer-meeting. In the rear of stage are seen Pastors in jail, praying, singing, and reciting Scripture.

Epilogue: "The New Day Dawning" - a Call to American Youth.

## CAST OR CHARACTERS

Spirit of Light . . . . .	Mrs. Carl Capon
Father Kim, a native medicine man, later elder . . . . .	Rev. Robt. Knox
Mrs. Kim, his wife . . . . .	Mrs. W. C. McLauchlin
Kim Hyung Chuni, eldest son, graduate Union Christian College, Pyeng Yang, sent by students to Quelpart Island, as lay evangelist, - sent to America ..	George Hopper
Kim Chang Suni, younger brother, First Christian in Chullas, later doctor . . .	Hugh Linton J. F. Preston, Jr
Kim Pilly, daughter, later Principal . .	Bettie Boyer
Speer School for Girls . . . . .	Miss Ada McMurphy
Oh, a boy in missionary home, later . . .	Joe Hopper
deacon, elder . . . . .	E. T. Boyer
Mr. Yu, a diviner, later Christian business man . . . . .	D. A. Swicord
Yu Yung Chuni, his son, a Communist, later manager Beiderwolf Leper Colony .	T. B. Southall
Mrs. Yu, wife of the diviner . . . . .	Miss Louise Miller
Namkung, custom official, later trans- lator, professor in Theological Sem- inary . . . . .	J. C. Crane
Ei Gi Poong, one of first 7 pastors, missionary to Quelpart, Moderator Assembly . . . . .	Kenneth Foreman
Mrs. Ei, his wife . . . . .	Lillian Austin
Mrs. Pak, a cast-off "widow", later Bible woman . . . . .	Janet Crane
Mrs. Son, President Woman's Auxiliary . .	Emily Winn
Candidates for catechumenate . . . . .	Mrs. E. T. Boyer
membership . . . . .	Lorene Lyon
Pastor Cho . . . . .	D. J. Cumming
Pastor Choi . . . . .	W. A. Linton
Missionaries, volunteers for mission service.	

**THE BOARD OF FOREIGN MISSIONS  
OF THE PRESBYTERIAN CHURCH IN THE  
UNITED STATES OF AMERICA**

156 FIFTH AVENUE  
NEW YORK

May 4, 1942

To the Relatives and Friends of Missionaries  
in Japan, Chosen, Thailand and the Philippines and  
To the Missionaries on Furlough from these areas

Dear Friends:

There has come to my desk an additional news release from a reliable source which has certain items that we think would be of special interest to you, so we are putting in this additional letter with the following items:

CORRESPONDENCE REGARDING PERSONS IN THE PHILIPPINES

"With the recent arrival in Washington of E. D. Hester and others of the party which accompanied Mrs. Sayre from Corregidor, High Commissioner Sayre has set up in the South Interior Building a special inquiry and welfare office headed by Mr. Hester and staffed by Woodbury Willoughby and others familiar with Philippines affairs. A flood of correspondence is being handled by this group and such information as is available is being given to relatives and friends of people still in the islands: Those wishing to write in may address: Mr. E. D. Hester, % High Commissioner of the Philippines, Department of the Interior, Washington, D.C."

OTHER PHILIPPINE NEWS

"Some of the people on Corregidor kept up quite regular communication with Manila after the Japanese occupation. Engineers who were at work on the island occasionally needed certain tools left in town, and these they were able to get by careful instruction of native runners. So successful was this technique that some of the men entrusted the runners with notes to their wives. When the runner returned, off would come a shoe and out would come a note! All word of which I have heard, gained by these means, substantiates the theory that the Japanese were relatively moderate in their administration of Manila. The life of the town seems to have been much less affected than we had imagined. For example, both the Bayview Hotel and the French restaurant downstairs continued to function while quite a considerable part of the American population was either left undisturbed in homes or was allowed to return home after a brief period of captivity. The list of civilian internees brought by Mr. Sayre is believed to have been only an early and rather casual compilation; many on the list later went back to their homes, while some others may have gone into Santo Tomas because accommodation there was better than they could provide elsewhere when cash on hand began to run short.

"All Manila trucks and passenger cars which could not be taken to Bataan or Corregidor were burned in Manila. Only such men as could be of real use were taken with the army and even some of the naval reserve officers were left behind."

PROSPECTS FOR EXCHANGE

(We understand that this does not apply to the Philippines)

"In Washington this week I inquired concerning various reports of possible repatriation of Americans in Japanese-held areas and found that nothing definite can be said as yet but that the authorities are proceeding with plans. In the event that others than diplomatic and consular officials are exchanged, priority for journalists has been asked; likewise for the very young, the aged and those in poor health. Probably it would be largely a case of 'ladies first'. Although the Japanese have been reported to be planning to start a ship soon from Japan through Shanghai and South China ports for Laurencø Marques, Portuguese East Africa, and there has been a registration by would-be evacuees by the Swiss in Shanghai and Japan, the United States has not yet obtained a vessel for any corresponding voyage nor does it have official word of what the Japanese plan to do.

"The best opinion seems to be that any exchange of all Americans is virtually out of the question, but that exchange of some is quite likely within the next few months."

With kindest regards, I am,

Yours sincerely,

J. L. Hooper

THE BOARD OF FOREIGN MISSIONS  
OF THE PRESBYTERIAN CHURCH IN THE  
UNITED STATES OF AMERICA

156 FIFTH AVENUE  
NEW YORK

February 27, 1942.

To the Relatives and Friends of Missionaries  
in Japan and Chosen, and Missionaries  
on Furlough from Japan and Chosen.

Dear Friends:

We do not have much direct information with regard to our missionary friends in Japan and Chosen. In fact, we have received no word direct from Chosen since the outbreak of the war. There have been a number of cables from Japan, most of which have been reported, but we are now giving what general information we have received, some of this being news items from releases from the Department of State.

AMERICANS IN JAPAN

"The following is from the New York Herald-Tribune of January 27th: 'Washington, January 26. - (Thirty-nine Americans were reported by the State Department today to be in close custody of Japanese authorities in three large Japanese cities. They all are in good health, according to reports received from the Swiss Minister at Tokyo, and are being cared for under conditions of primitive sanitation and temporary housing and equipment. The prisoners are all men, and their wives are not in custody, the Swiss Minister's report, which was relayed through Berne, informed the State Department. No names were given.

Records of the State Department indicate that, as of October 1, American nationals in the Japanese empire still numbered 363, even after repeated warnings had been sent out that American nationals should return home because of the crisis in Far Eastern affairs.

This first authentic report on the condition of American citizens taken into custody by the Japanese after war started December 7 said that thirteen Americans were housed in an old convent at Tokyo, two in a school at Kobe, sixteen in the racecourse buildings there and eight in the swimming club at Yokohama. "They are strictly guarded and cannot leave the buildings," the State Department report said. "However, they receive visitors, food and laundry. They have a weekly medical examination and are all in good health. Conditions are sanitary but primitive, and equipment only temporary."

The report concluded with assurance from the Swiss Minister that he was doing everything in his power to ameliorate the situation."

In a telegram received February 2, 1942, we had the following statement in regard to Rev. John C. Smith and Rev. Henry G. Bovenkerk:

"THE DEPARTMENT HAS RECEIVED A TELEGRAM DATED JANUARY 29 1942 FROM THE SWISS LEGATION AT TOKYO THROUGH THE AMERICAN LEGATION AT BERN

SWITZERLAND REPORTING THAT SMITH BOVENKERK ARE AT YOKOHAMA INTERNED  
BUT IN GOOD HEALTH AND IN NO DANGER CORDELL HULL SECRETARY OF STATE"

So they would be among those listed by the State Department as being in Yokohama. We had inferred from the previous cable that Mr. Smith and Mr. Bovenkerk were in Tokyo. We now know that they are in Yokohama, probably having been transferred there for some reason.

#### TEMPORARY RELIEF OF AMERICANS IN ENEMY TERRITORY

The East Asia Committee, which is a committee of the Boards having work in Japan, Chosen, and China, has released the following statement coming from the Department of State, relative to the possibility of sending remittances to friends in enemy territory:

"While arrangements have not yet been completed to enable relatives, friends or employers to make private funds available to Americans in enemy and enemy occupied territories, the Department has made provision for the temporary relief of needy Americans in such territories. Some time ago, the Department requested the American Legation at Bern to ask the Swiss Government to make immediately available to the Swiss representatives at Shanghai and at any other place in enemy territory where the need appeared to be urgent, allotments for disbursement, in the discretion of the Swiss representative, in small relief payments to those Americans having need of immediate financial assistance. The Department has received confirmation from the Legation at Bern that the Swiss Government has issued instructions in this sense to its representatives and that emergency relief payments are actually being made to needy Americans in enemy territory. The Swiss Government has also been asked to furnish the Department, as soon as possible, a statement of the financial situation of Americans in the various areas where this Government's interests are under the protection of Switzerland, and an estimate of the amount of funds required to meet their minimum subsistence requirements. The Swiss Government was likewise requested to furnish the Department, in behalf of Americans in enemy areas having resources in the United States upon which they can draw, the names and addresses of persons in this country to be approached for the funds required for their subsistence. The Department is working on and hopes shortly to put into effect a satisfactory procedure to make private funds available to Americans in enemy territory, as well as to provide financial assistance in the form of loans to needy Americans in those areas who may be without private resources. When this procedure is established, you will be promptly informed. As far as the Department is aware, there are at present no channels through which funds may be sent from the United States to American citizens in enemy and enemy occupied territory."

#### EXCHANGE OF DIPLOMATS

"The following is from the New York Times of February 3rd:  
'Washington, February 2.- Agreements for exchange of American and Axis diplomats have been reached "in principle and in many details," the State Department announced today. The exchange of American for European Axis diplomats will take place in Lisbon - those for Japanese in Lourenco Marques, Portuguese East Africa...."



'Axis representatives will be transported to Lisbon in a United States vessel which will return to this country with the American diplomats. The vessel will travel under safe conduct of all belligerents, and Portugal has been asked to guarantee the exchange. The time of their movement was not announced. Similarly, an American vessel will carry the Japanese diplomats to Lourenco Marques which will return to this country with the American diplomats who will be taken to that port by Japan. All details are expected to be completed soon.'

(Note: The Committee on East Asia is today addressing a letter to Mr. Hull requesting him to make an earnest attempt to see that non-combatants are included in this exchange if it is at all possible.)"

You will notice that the Committee on East Asia has stated that it has taken up with the Department of State the question of the possibility of including non-combatants in the exchange. There has been no reply to this, and the slowness with which the diplomatic exchanges are being made does not give great encouragement to us in thinking that there may be civilian exchange.

#### REPORT OF EAST ASIA COMMITTEE'S SPECIAL REPRESENTATIVE TO WASHINGTON

"1. The Swiss Government in Berne has just wired Washington that it cannot send mail inquiries to the Far East.

2. Swiss officials in Washington ask that individual inquiries be practically stopped, since they are swamped with these at the present time. Dr. Bates comments that this will shift the ad interim burden to the Red Cross.

3. If rush inquiries must be made, we should try to make them by group arrangements, asking one man to report for an entire organization or district.

4. The Provost Marshal General for the Army has a tentative agreement for the exchange of lists and reports regarding prisoners and internees. However, there is no way to know who will be included until the Japanese first cable their lists to Washington.

5. The Special Division of the State Department reports that it is still working on the matter of subsistence and that it is using the lists sent in by CEA for this purpose and for other matters.

6. Fairly good assurance of the safety and good treatment of those interned in China and Japan has been received."

We shall need to make this a progressive letter. Since taking the letter to the Mimeographing Department, we have received another East Asia release, giving two additional items which are very illuminating. The first is of special interest and answers a good many of our questions. We are hoping that what is planned here may be carried out. Certainly our own State officials are doing everything they can and the East Asia Committee will keep in touch with the situation as it develops.

#### REPATRIATION OF AMERICANS

"We are today in receipt of the following letter in reply to a letter addressed to the Secretary of State on February 4th: 'My dear Dr. Shafer: I have received the letter of February 4, 1942, signed by you and Mr. Joe J. Mickle requesting that an endeavor be made to obtain the agreement of the Japanese Government to the return to the United States, in company with the official personnel of this Government, of American missionaries and the members of their families in Japan and Japanese-occupied territory who may desire to be repatriated. The United States Government has reached

an agreement in principle and on the basis of reciprocity with the Japanese Government concerning the repatriation at the time the exchange of official personnel may be effected of specified categories of non-official persons, including religious workers and their dependents, subject to the capacity of the exchange vessel to accommodate such persons after all official personnel has been accommodated. This Government has furthermore indicated to the Japanese Government its willingness to take up the question of the repatriation of additional persons who cannot, at the time of the exchange of official personnel, be accommodated on the vessel. For the Secretary of State: (Signed) Joseph C. Greer, Special Assistant to the Secretary, In charge of the Special Division."

TOKYO PUTS CAPTIVE AMERICANS ON JAPANESE SOLDIERS' RATIONS

"The following appeared in the New York Herald-Tribune on Feb. 22nd: 'Washington, Feb. 21.- The Japanese soldier "ration" is being provided for American prisoners of war in the Far East and their general treatment is "good," according to first detailed reports on prisoners of war and interned civilians received today by the American Red Cross through the International Red Cross in Geneva and made public by Chairman Norman H. Davis. Dr. Fritz Paravicini, International Red Cross delegate in Tokyo, cabled to Geneva under date of Feb. 17 as follows: "According to letter dated January 25 from Captain MacMillan, ex-Governor of Guam, 355 war prisoners from Guam are in Camp Zentsuji, Skikoku, since January 16. In addition, 134 civilians with thirteen Catholic priests and bishop from Guam sent to Kobe, January 23. Japanese soldier's ration provided to prisoners of war and treatment good, - only request, more tobacco and toilet articles.

The Prisoners of War Bureau of the Japanese government at Tokyo notified the International Red Cross that the following foodstuffs were given to interned civilians 'per day, at present, meat (beef, pork, ham or liver) and fish, 350 grams each; fresh vegetables, soup, fresh fruit and 690 grams of bread; jam, tea with cream and sugar. On Sunday, one egg and coffee.'

Another cablegram dated February 15, communicated by the Japanese authorities concerning treatment of American civilians interned in Japan reads: "For the entire duration of the present war, the Japanese government will apply the articles of the 1929 Geneva Convention on prisoners of war also to non-combatant internees of enemy countries, on the condition that belligerent countries do not submit them to physical labor against their will." "On the other hand, the Japanese legation at Berne," an International Red Cross cable states, "assures us that enemy internees in Japan benefit from conditions more favorable than those of the above mentioned convention, because apart from the furnishing by the authorities of bread, butter, eggs, meat and coal, internees can likewise receive provisions and clothing from third persons. Visits from families are possible, thanks to the proximity of the places of internment. Medical examinations and hospitalization for the sick are provided. Possibility of reading Japanese newspapers, using the radio and going out, if required conditions are fulfilled."

Chairman Davis said the Red Cross has not been advised how many American civilians are interned in Japan. Also no word has been received through the International Red Cross about the number of prisoners of war and civilians from Wake Island. In answer to other requests from the American Red Cross, the International Red Cross cabled that it was endeavoring to obtain a delegate in Hongkong, China, in order to receive

reports on the welfare of Americans there. Upon the request of Chairman Davis, the International Red Cross is negotiating for the appointment of a delegate in Manila to report on the welfare of Americans in the Philippines. The International Red Cross reported to Mr. Davis, however, that communications are yet difficult with Manila."

When we have further information we will be glad to share it with you.

With kindest regards, I am,

Yours sincerely,

J. L. Hooper

NORMAN CLARK WHITTEMORE  
882 Indian Rock Avenue  
Berkeley, California

February 25, 1942

Dear Friends,

To many of you this is a long-delayed reply to your good letters. From others to whom I may send it, I have not heard for a long time; but, as we would be glad to have a line from you, I am going to send you a copy.

You will all be sorry to learn that our good friend "Jim" Morris passed away Monday evening, the sixteenth, at his home in Millbrae Heights, Cal. His heart had been giving him trouble again, and he had stopped the work he had been doing lately as it was proving too much of a strain for him.

The funeral was held in Burlingame on Wednesday. Dr. Frank Herron Smith gave a very appropriate and well deserved tribute to him. There were twelve of his old Korea friends present, besides the neighbors.

If any of you want to write Mrs. Morris, you can address her at their old home, 330 Elder Avenue, Millbrae Highlands, or at 541 Page Street, San Francisco, where she has been staying with her sisters. Marion Stephans' (Mrs. Chas. H.) address is 2637 Hillegass Avenue, Berkeley. "Jim" Morris was Vice President of our Korea Club.

For ourselves we have little to relate, except that for the last few weeks we have been spending most of our time house hunting, as we want to buy a permanent home. We have narrowed the hunt down to two houses; but, as Mrs. Whittemore has been in bed now for nearly a week with intestinal troubles, we have had to postpone our final decision. Until you hear differently this present address will suffice.

We are planning to go East the latter part of May, as I want to be in New Haven for the Fiftieth Reunion of my class at Yale. The classmates have been "passing on" very rapidly the last year or two, and the Fiftieth Reunion is the last time when we expect any large gathering.

I hope that we may be able to see a good number of you while we are East, probably until just after Labor Day. We will stop for a few days with Ned and his family in Lima, New York (20 miles South of Rochester). We will also be in Rye, N.Y., for part of June (Phone Rye, 223), and later probably in Litchfield, Connecticut, near Mrs. Whittemore's sister. Later on we hope to have Ned and his family with us during his vacation on the New England Coast, if war conditions permit.

Ned is well occupied with his Parish work, but also with N.Y.A. Committee duties and those of Presbytery, Ministers Fellowship, etc.

At Christmas time we were rejoiced to welcome the eight Korea refugees, and on New Years eve Mrs. Whittemore had seventeen of the Koreaites in for tea. Later we had Miss Hallie Covington staying with us for a few days.

Harry Bruen, who is living not far from us here in Berkeley, phoned me yesterday that they had had a cable that day from Miss Pollard, in Cebu. It was her own and Harry Jr.'s birthday. She said they were all well in Cebu but had not heard anything from the friends in the North (referring presumably to those in Manila). The Bruens are undecided whether to remain here in Berkeley longer or to go further East.

As a lot of other correspondence awaits attention, this will have to do for today's letter.

With best regards from Mrs. Whittemore and myself to all of your circle,

Very sincerely yours,

Norman C. Whittemore

Norman C. Whittemore

NCW:LMN

P.S. March 12, This letter has been delayed due to work in connection with getting our house & various alterations.

I hope you are all well & enjoying the Florida weather. Here we have had a great deal of rain. Fortunately no recent "blackouts". Two miles below us we can see three shipyards at work, day & night, turning out freighters for Gt. Britain & U.S.A. There is preparation for air raids, but few people really expect any.

Japan is too much occupied, according to my opinion in the W. western Pacific to be able to give us much trouble here on this coast.

I hope you are all well - Mrs. Whittemore joins in sending her best greeting  
yours sincerely

We enjoyed receiving your letter last week.

NORMAN CLARK WHITTEMORE  
882 Indian Rock Avenue  
Berkeley, California

February 25, 1942

Dear Friends,

To many of you this is a long-delayed reply to your good letters. From others to whom I may send it, I have not heard for a long time; but, as we would be glad to have a line from you, I am going to send you a copy.

You will all be sorry to learn that our good friend "Jim" Morris passed away Monday evening, the sixteenth, at his home in Millbrae Heights, Cal. His heart had been giving him trouble again, and he had stopped the work he had been doing lately as it was proving too much of a strain for him.

The funeral was held in Burlingame on Wednesday. Dr. Frank Herron Smith gave a very appropriate and well deserved tribute to him. There were twelve of his old Korea friends present, besides the neighbors.

If any of you want to write Mrs. Morris, you can address her at their old home, 330 Elder Avenue, Millbrae Highlands, or at 541 Page Street, San Francisco, where she has been staying with her sisters. Marion Stephans' (Mrs. Chas. H.) address is 2637 Hillegass Avenue, Berkeley. "Jim" Morris was Vice President of our Korea Club.

For ourselves we have little to relate, except that for the last few weeks we have been spending most of our time house hunting, as we want to buy a permanent home. We have narrowed the hunt down to two houses; but, as Mrs. Whittemore has been in bed now for nearly a week with intestinal troubles, we have had to postpone our final decision. Until you hear differently this present address will suffice.

We are planning to go East the latter part of May, as I want to be in New Haven for the Fiftieth Reunion of my class at Yale. The classmates have been "passing on" very rapidly the last year or two, and the Fiftieth Reunion is the last time when we expect any large gathering.

I hope that we may be able to see a good number of you while we are East, probably until just after Labor Day. We will stop for a few days with Ned and his family in Lima, New York (20 miles South of Rochester). We will also be in Rye, N.Y., for part of June (Phone Rye, 223), and later probably in Litchfield, Connecticut, near Mrs. Whittemore's sister. Later on we hope to have Ned and his family with us during his vacation on the New England Coast, if war conditions permit.

Ned is well occupied with his Parish work, but also with N.Y.A. Committee duties and those of Presbytery, Ministers Fellowship, etc.

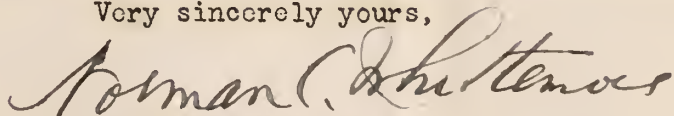
At Christmas time we were rejoiced to welcome the eight Korea refugees, and on New Years eve Mrs. Whittemore had seventeen of the Koreaites in for tea. Later we had Miss Hallie Covington staying with us for a few days.

Harry Bruen, who is living not far from us here in Berkeley, phoned me yesterday that they had had a cable that day from Miss Pollard, in Cebu. It was her own and Harry Jr.'s birthday. She said they were all well in Cebu but had not heard anything from the friends in the North (referring presumably to those in Manila). The Bruens are undecided whether to remain here in Berkeley longer or to go further East.

As a lot of other correspondence awaits attention, this will have to do for today's letter.

With best regards from Mrs. Whittemore and myself to all of your circle,

Very sincerely yours,

A handwritten signature in cursive script, reading "Norman C. Whittemore". The signature is written in dark ink and is positioned below the typed name.

Norman C. Whittemore

NCW:LMN





TO ALL FURLOUGHED MISSIONARIES

Leber

In behalf of the Board I am sending you a copy of a very significant statement. We put it in your hands with the hope that as you interpret the missionary cause today, either in private or in public, you will give every possible emphasis to this strong declaration as to foreign missions in this hour.

Charles T. Leber

February 19, 1942



Spiritual Emphasis Deputation  
Lagos, Nigeria  
January 11, 1942

Dear friends:

This is being written while we are waiting for the plane to take us on the home-ward lap from Africa to America. We have just come from two weeks in the French Cameroun.

But before we write about Africa, let us pick up the thread of our story where we left off in our last letter. We wrote you from Ludhiana, India, on November 25th, just as we were finishing our visit in the Punjab Mission. We had planned to send further word from India the middle of December, at the close of our journey there, but entry into the war so increased the uncertainty of any communication getting through in a reasonable time that we decided to wait until we could mail a final letter in America. Therefore, this is being written with the earnest prayer that it may be mailed to you before so very long in the U. S. A.

The latter part of our visit to India was even more alive with issues and opportunities than the former. World conflict was developing rapidly and was coming nearer to India. At Ludhiana, with our missionaries from all over the Punjab, we assembled for the annual mission meeting. Crucial matters concerning the future of the Christian movement were heavily upon us. What of the Christian mission in war time? What is the missionaries place in the future? How may the leadership of the Indian Christians be given sufficient support, development and freedom? Do we need more missionaries? What is the most effective basis of cooperation between the national Church and the American Mission? With a background created by many hours of discussion of such critical problems, we entered upon three days of prayer, meditation and intimate sharing, discovering anew that the answers to our questions were not primarily administrative but rather "spiritual", in the deepest sense of that great word. We emerged from these days of "spiritual fellowship" with the renewed conviction that Jesus Christ was indeed the need of the world and that no matter what the personal, social or national issues, one could and must "do all things through Christ who strengtheneth me."

Leaving our friends to carry on their mission business further, we made a trip to Moga. There at the Training School for Village Teachers, we were reminded again of the effective way in which the Christian mission goes deeply into the needs of life. Not only is this renowned institution carrying on its own work of training village leaders in a Christian program of rural reconstruction, but now all over India there are schools for better living conducted by government, sectarian and non-sectarian groups, which admit freely that their ideals were taken from and are continually stimulated by the Moga Training School.

From Moga we proceeded to Lucknow, a great center of political and religious history and activity. After a brief but impressive visit to the Isabella Thoburn College, we addressed the Lucknow Christian Union, an outstanding interdenominational organization representative of the significant trend in Christian cooperation and unity in India. We were glad to be in this and many similar union efforts, for we have come to see as never before how we must be one in Christ if the world is to believe.

From Lucknow to Allahabad. Of the full and thrilling days there much could be written. Let us but emphasize that under the continuing leadership of Sam Higginbottom and Herbert Rice, and their able wives, the Allahabad Christian College is carrying on with increasing effectiveness through its four outstanding units: Allahabad Agricultural Institute, Holland Hall, Ewing Christian College and the Jumna High School. It should be known, however, that this institution faces a major crisis. Sam Higginbottom is soon to retire and Herbert Rice has accepted the



call to the presidency of Forman Christian College in Lahore. A special commission has been appointed to study the question of future leadership for this tremendously important enterprise. Much prayer is needed that wise decisions may be made. Our time at Allahabad was spent chiefly in addressing national church leaders who had been called in from a wide surrounding area, speaking before inspiring assemblies of students and conferring in personal interviews with missionaries, national leaders and students.

Allahabad is one of the strategic points in the life of India, not only because of the singularly strong Christian work there but for two further reasons: first, Allahabad University, a government institution, is the second ranking university in the whole of India (second only to Madras) and secondly, Allahabad is one of the major centers of the Indian nationalist movement. It is the home of Nehru. He was in prison when we were in his city, but we met his sister, Mrs. Pandit, who is so very close to him in all of his thought and work. One evening at Dr. and Mrs. Higginbottom's we had dinner with this sister of Nehru; the Vice Chancellor of Allahabad University, a Muslim who is one of the world's authorities on Shakespeare; a Sikh professor of chemistry in the University and his wife, who are among the social leaders of Allahabad; and two Hindu gentlemen, one a brilliant lawyer and the other an influential business man. You can appreciate what an opportunity this gave us for seeking the deep and live aspects of Indian life today.

This leads us to tell you how thoughtful the missionaries in India were in arranging contacts for us with many Indian personalities. In the course of our visit we were in both village and city Indian homes. We met with Christians and non-Christians. We talked with the educated and the uneducated. We conferred with both religious and political leaders, Christian, Muslim, Hindu and Sikh. It is too bad that more India news does not get through to America. India is a turbulent sea of conflicting thought and a chaotic mass of religious, social and political contradictions. But way down deep, as Nehru presents the fact in his recent book "The Unity of India", India is united in a growing awareness of the strength of her historic culture and in her passionate desire for freedom. She is determined to make the world recognize and accept both of these. Her people are not sure how to do this. Thus the contradictions and confusion. But some day the solution will be found. Brilliant minds and strong wills are consecrated to this end. What of the truth of Christ in all of this? The fact still stands for India, as for all the world; "Ye shall know the truth and the truth shall make you free." Herein is the ever increasing challenge to the Christian mission.

After Allahabad our pilgrimage took us through the major area of the North India Mission to Mainpuri, where the missionaries gathered for the "spiritual fellowship" of this area. En route we touched varied aspects of mission life: the camp of a district evangelist; the mobile clinic of an itinerating medical missionary; Christian uplift projects of better living conditions for the villagers, as carried on, for instance, in the mission work of the Etah poultry and goat farm; boys schools, girls schools and the countless number of both small and large churches. One never ceases to marvel at the extent and strategy of the Christian missionary approach. "All things to all men", and winning all types of men steadily and inevitably.

It was on December 9th in the midst of the "spiritual fellowship at Mainpuri, as we were meeting with some sixty missionaries of the North India mission, that news came to us of the United States at war. The headlines of an Indian newspaper arriving two days after the actual tragic beginnings of this new phase of world conflict, stabbed us to our very souls. The terrible news came at noon. What of our Philippine and Thailand comrades from whom we had just come? What of China, Chosen? What of Japan? What of America? By a strange and wonderful coincidence ~~the~~

Formal Christian Education

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subject already planned for the afternoon session was "Prayer" and the text as had been chosen was "Nevertheless, we make our prayer unto God." We cannot tell you adequately of the deep and high moments of that unforgettable afternoon.

One further gathering awaited us in India -- the meeting with the India Council at Dehra Dun, "the garden spot of India" in the gorgeous foothills of the Himalayas. We met at the India Council residence where the lawn, bordered by hundreds of gorgeous poinsetta, gives one a view, of indescribable beauty, of the magnificent mountains rising up near and far. Here we conferred with representatives of our three India missions who compose the India Council and with Herbert Strickler the Secretary of the Council, all being guests of Dr. and Mrs. Strickler in their capacity as thoughtful and gracious hosts. It was now December 12th. For three days we met with these friends, gathering into our informal agenda the primary issues and objectives of Presbyterian responsibility in its relation to the church in India and America, and to the Christian movement as a whole. We carry on in our minds and hearts the hopes and aspirations of this representative group -- courageously planning for the advance of the Christian mission in this dark hour. Here were testimonies of missionaries determined to stay at their posts, facing cancellation of furlough because of war conditions, meeting the deepening crisis with fortitude and brave re-dedication. The Moderator of the United Church of North India, Dr. Tal-bu-din, had come to Dehra Dun to see us. He is one of our Presbyterian products. Now he is president of the Union Theological Seminary at Saharanpur. His presence in the midst of the India Council fellowship dramatized the strong bond that unites us as nationals and missionaries "in the fellowship of His suffering" and "in the power of His resurrection."

While at Dehra Dun we received a telegram from the Indian Airways, telling that the passage we had reserved on the plane for December 18th from Karachi through the Near East and across Africa, had had to be cancelled because of Christmas mail and heavy military traffic. There was no space for us, so the wire said, on any plane until the middle of January. Nevertheless, we felt we must go on to Karachi to plead our case and cause in person. Herbert Strickler prepared the way for us by a wire to the American Consul at Karachi. And we believe most sincerely that the way was prepared also, and upheld and guarded, by the constant prayers of many at home and around the world who have been so near us in this "spiritual fellowship" mission. Arriving in Karachi we found that the American Consul, knowing that two prospective passengers on the December 18th plane had withdrawn at the last moment, had secured their places for us. So we left Karachi, India, on the morning of Friday, December 19th (the plane was delayed one day) and arrived in Lagos, Nigeria, just north of the French Cameroun, at 10 a.m. Tuesday, December 23rd. This trip was in many ways the most remarkable one we have had all around the world. The first night from Karachi was spent in Basra, Iraq. There we were almost "deplaned" because of military priority passengers. But again a way opened when we presented the urgent reason for our mission. For, facing the facts with us, the Airways officials agreed that if we left our baggage behind we could go on with one brief case sized bag each. (With what we crammed into these and our pockets we have had to live for almost a month in Africa). The next day at noon our plane (a British Airways Flying Boat) soared down to rest gently upon the Sea of Galilee, at Tiberius, where we had luncheon, looking up the lovely and entrancing waters to the shore of ancient Capernaum. We took off from the Sea of Galilee after about an hour. Flying over Palestine we looked down to see the greatest relief map in the world. How better can Palestine be remembered than by this view from the air? That night we were at Cairo and there we had a dinner conference with President Watson of the American University. Before dining we wandered a while, through the sunset and into the moonlight among the ancient pyramids and before the inscrutable sphinx, gaining poise and perspective in the midst of devastating world uncertainty and turmoil.





Early the next morning we were on our way again. It was Sunday and we landed on the Nile at Khartoum in time to attend a Christmas carol service at the beautiful Anglican Church, crowded with British soldiers and government civilians. Early the next morning, this time on a land plane, small and fast, we flew across the desert of the Anglo-Egyptian Sudan to Kano, in northeastern Nigeria, where in a small British Airways rest-house we spent another night - now beginning to realize that we were actually in Africa. At seven the next morning (Tuesday, December 23rd) we were on our flying way again - coming down into the heat and humidity of Lagos three hours later. Forty hours flying time from Karachi, India, to Lagos, Nigeria! Take a look at the map and marvel with us as to the time we made. The connecting plane for the Cameroun town of Douala left at 10:45 that same morning, but this time it was full of war material and there was no room for us. The next plane left Saturday the 27th. After such close connections along the way we felt restrained by this. But it was better so. The days in Lagos gave us time to work on arrangements for the flight to the U.S.A. and to notify the West Africa Mission of our whereabouts and plans for arrival. Our travel schedule had been so uncertain that until we got to Lagos we were not able to send a definite word to our missionary friends in the Cameroun. But when we did get word through, they adjusted matters in so cooperative a way that on Saturday, December 27th when we arrived in Douala, though he had only received our delayed telegram the night before in Yaounde, at the other end of the one railroad in the Cameroun, the Executive Secretary of the Mission, Gayle Beanland, was down in Douala by train to greet us at 3:30 on the afternoon of December 27th, one half hour after we arrived. In fact, he walked up to us in the telegraph office having traced us from the airport, where we had a telegram all written to send to him at Yaounde telling him that we had arrived at Douala, and would await directions.

As we had had to wait in Lagos four days, that meant we spent Christmas there. It was a strange and memorable day. Lagos, the port and capitol of Nigeria, the largest British possession in Africa, is in itself far removed from what the occidental knows of Christmas, for here is the heat of the tropics plus the depressing African humidity, which anyone who has been in this part of the world knows only too well. And here were native groups singing Christmas carols in the heat of a sultry Christmas eve. A weird procession of native musicians and singers with African drums and cymbals awakened us in our stuffy little hotel room, as the procession passed under our window at 5:30 a.m. Christmas morning. And there was the African Anglican Cathedral Christmas service at 9 a.m. with a vested choir, and an impressive worship experience with a wistful Christmas message by the African dean of the Cathedral, the son of one of the first Christians in Nigeria. Lagos was filled at Christmas time with heavy hearted soldiers, sailors and traders mingling among light hearted African natives. Christmas Day in Lagos, on the west coast of Africa, far away from home in the midst of a world at war, it was a day when one had time and place to recall, with humbling and somewhat alarming remembrance, the daring lines: "We are the chosen who must bear the scar of mortals who assault a blinding star!"

Thus December 27th came - and at 11 a.m. our plane set out for Douala now the one port city in the French Cameroun. Only seldom do boats go down the African coast these days, so it was necessary to fly. And how grateful we are for those who have made all our flying possible -- the courageous pilots here, and the devoted friends at home who have given and raised the funds especially for this purpose.

Our first introduction to Christianity in the Cameroun was a service in a small church at the village New-Bell, on the outskirts of Douala. Sunday, December 28, with Dr. Beanland, our constant counsellor, guide and interpreter, we went to this service unannounced. The church was packed. A visiting African choir, from a nearby town, in red and white vestments, led by a native Christian who had studied



in Paris, was rendering special music. In that baked-mud church building with its plain board seats and dirt floor, where we, as the only white people present, were squeezed in between the pastor and the evangelist on a plank seat against the wall facing the congregation, as we heard the African choir sing, among other things, an entirely original and most impressive arrangement of "Onward Christian Soldiers," we knew that the famous Westminster Choir had a worthy rival in Africa. Shortly after we entered the church, the pastor asked the congregation a question. The whole assembly responded in unison. Not knowing the language, we inquired as to what had been asked and so lustily answered. We were told that the pastor had called for the day's text and the response had been, "Glory to God in the highest and on earth peace, good will among men." Since then we have often thought of the fact that the first great sound which rose up to greet us out of Africa was fervent praise to God and prayer for peace among men. This is symbolic of what is in the heart of the African Christian. In him live a simple faith in God and an earnest desire for trustworthy fellowship with all peoples.

Our visit to the West Africa Mission had been carefully prepared by Dr. Beanland and a committee of the Mission. We happened to be the first visitors from our church in America for thirteen years. There had been plans for other deputations during that period, but one circumstance after another had prevented their fulfillment. This gave further significance to our coming. We received a heart-warming welcome.

By the one railroad in the Cameroun we struggled along on a very rough ride from Douala to Yaounde, the latter being the capital of the French Cameroun and the location of our Executive Secretary's station. Here we met the Governor, a Free French military official, close to General de Gaulle and a friend of our missionaries of many years standing. After a night at Yaounde, in the course of two weeks we visited the Metet, Foulassi, Elat, MacLean Memorial, Ilanga, Sakbayeme and Edea fields. This means that we were able to see eight of our thirteen stations in the Cameroun. The others were too far removed from the route planned for us. The eight we saw, however, represented every type of work and on our African journey we met all the missionaries now on the field, save four, these latter being detained at their remote stations by unavoidable responsibilities.

Our trip through the Cameroun was planned primarily for "spiritual fellowship" with the native leaders and the missionaries. At Metet we had three impressive sessions with two hundred or more African pastors, evangelists, catechists, teachers, medical workers and mission employees. The hours were spent in worship, addresses, discussion and continual fellowship in prayer. Long will we remember and hold dear the testimonies of these leaders. Their words of appreciation for the Board remembering them with a deputation from America at this time of world tragedy, moved us deeply. One pastor unable to express himself as he desired, emphasized his message to us by interlocking the forefingers of each hand and holding them tightly and rigidly as a symbol of our being united as links in the great chain of Christians "holding the world together" today. At Sakbayeme about ten days later a similar conference was held with the Bash Christian leaders, the Metet area is Bulu.

At Elat, the world renowned center of Christian missionary achievement, the missionaries had gathered together for the "spiritual fellowship". From Friday morning until the closing meeting Monday evening, at which time we celebrated the Sacrament of the Lord's Supper, we shared addresses, discussions and testimonies, interspersed with periods of formal worship and informal prayer. The rising of our hearts, meeting each other in a stirring awareness of the presence of God, the deepening of our spirits in the humility of repentance, the beauty of thanksgiving and the strengthening of our minds and wills in the increasing purpose of Christ -- here were hours of abiding strength for every one of us. And to you who were with



us in constant prayer and thought, we send our sincere gratitude.

Just a word as to the West Africa Mission personnel and work. You will recall that Presbyterian missionary work began in the Cameroun in 1865. Since that time a long line of missionary pioneers and Christian statesmen have given themselves without reserve to the building of the Church of Christ in Africa. Consequently, there are some 43,000 Christians in the Cameroun, supported by a strong system of Christian schools and ministered to by very effective Christian hospitals. The plan as has been carried out, for the most part, has developed large park-like compounds in the midst of the African jungle. Yaounde and Edea, among others, are different, as they are mission stations on the outskirts of important civil communities. But the majority of our activity is centered in extensive "clearings in the African forest." These compounds are comparable to the situation of African villages located in such clearings, which one finds as he follows a trail into the "bush". Elat, the most extensive station of all, consists of approximately 600 acres. Here are the great Elat Church, an imposing brick structure; the Central Hospital; the leper colony; the Frank James Industrial School; a group of Christian elementary schools; the Halsey Memorial Press; a chapel and dining hall for various types of meetings and conferences (where we held our "spiritual fellowship") and missionary and African leaders and employees residences. The remainder of the compound is farm land and forest, the latter being filled with tropical fruit and palm trees. The roads are good. All buildings are surrounded by lawns. Africans stream across the compound both from neighboring villages and from afar. Here is a busy, productive and inspiring community. Elat is amazing. And Elat, though larger, is typical of all the other twelve of our mission stations in the Cameroun.

Before leaving Elat, let us add a word as to the Sunday church service there. At 9:30 in the morning Dr. Good, the missionary pastor of the church, came to us in order to go over our sermons (yes, the long suffering African friends had to take two sermons, one after the other, that day.) The "going over the sermons" was not a preliminary examination as to theological content but rather an exploration as to the use of words, for Dr. Good was to serve as our interpreter. And a marvellous interpreter he is, carrying one along so splendidly, that -- as is the sure sign of a perfect interpreter -- one forgets all about the "interrupter" at his side, and finds himself merely pausing periodically as for a "breathing spell." Well, the church was packed to the doors when we arrived, including the rear and the two side balconies. Later the actual count recorded was 3,795. Where else in the world is there such a regular Sunday morning congregation? We met for prayer with the choir behind the high pulpit rostrum. Then came the processional from side doors into the pulpit and the choir loft. In the pulpit with Dr. Good and ourselves were the African pastor of the church and a visiting African pastor. The singing of that great throng was as a great wave of glory ascending up on High. That may sound as a strained or forced description. But we know no better. For two hours the congregation shared in the service in prayer, song and meditation. "The zeal of thine house" was in great evidence.

We stood before many congregations in various churches in West Africa. There are no more reverent and enthusiastic worshippers anywhere in the world. And nowhere are they a more interesting study. Fine looking African pastors, well groomed in their white suits, attractive and intelligent African men and women in plain European type of dress are mingled with crowds of the African peasants of many varied gradations of living. There are always naked children, men and women entirely unclothed save for a loin cloth, others with bright colored garments draped about them in every conceivable way. Smiles everywhere. Wholesome laughter at the least provocation. Attentive, well ordered, quiet, - even when a mother, nursing her baby in the very center of an over-crowded center pew (or bench) gets up in the midst of the sermon to climb over a couple of hundred or more men, women and children, to take



her other child, now crying frantically, outside. On the wall of an eating place for British soldiers and sailors in Lagos, we found a most significant sign. It read: "Be patient, remember you are in Africa." And we hear a great company of missionary pastors, teachers, doctors and nurses responding with a kindly but experience laden: "Amen."

Out of the years of consecrated patience a great Christian work has been accomplished by our Presbyterian missionaries in West Africa. You know the story of the thorough development and discipline of the church and of the further ministry in Christian education and medical service. We add our testimony to that of other eye witnesses who on furlough and in books have shared with you of "what God hath wrought" in Africa, from David Livingstone until today.

Of course, there are problems. Where is the personnel to go into the vast areas yet untouched and to reenforce the understaffed stations where work is now being carried on? How shall the African leaders enlarge their responsibilities without sufficient income and no adequate economic base on which to build? Has the time come for an institution of Christian higher education in the Cameroun, if so, what will its graduates find as to opportunities for service and livelihood? How shall the mission prepare to meet the inevitable rise of African nationalism, particularly in view of what has happened in Asia? How long will the return of missionaries and the coming of reenforcements be prevented by war, and if it is to be very long on what policy shall the mission proceed? How can one bring to America an adequate picture of the tremendous need for the Christian Gospel in Africa?

As to the political scene in Africa, we would simply point out the obvious fact that politically Africa is uncertain and in a somewhat precarious situation. Troops, planes, blackouts, restrictions and anxiety -- these are terribly evident. Africa is controlled by powers in conflict. Foreign officials, military and businessmen predominate. Nationalism is hardly evident. We saw only scattered sparks of indigenous political ambition. But undoubtedly these sparks will be fanned into flame someday. And who knows how soon? Our greatest concern is the relationship of Christianity to the factors and forces which are determining the destiny of Africa. This is our challenge. For we still believe the solution is in Him, who said, "Go ye into all the world and preach the Gospel."

. . . . .

January 29, 1942  
New York City

We are glad to be home. We are grateful for the "journeying mercies." They have been very real. We are indeed thankful for the strong support at home and for the complete cooperation on the field which made our mission possible. We return knowing that we have been guided and upheld by the prayers of our many faithful colleagues and devoted friends.

On January 11 we left the French Cameroun by air for Lagos where we had been advised a Pan American clipper would take us to America, since through the influence of our Board we had been able to secure "government priority." Upon return to Lagos we discovered that the war had caused a complete upset in Pan American schedules and that the next flight from Lagos was uncertain. It was brought to our attention that the British Airways had a flight from Lagos to Baltimore. The Pan American helped us transfer our passage to this route as here there was some possibility for an early departure. It was a trying period, as any definite word





as to transportation was impossible not only for us but for many government officials and military men who were standing by for passage also. For twelve and a half days we waited in Lagos, using the time as best we could by writing, reading and a continuing study of African life and affairs. You can imagine with what eagerness we received the news that on January 23rd we would leave by British Airways for their base at Baltimore. The trip was uneventful but intensely interesting. We flew day and night on a route not to be given to the public, and arrived in Baltimore at 2:30 p.m. the day before yesterday.

Only the days and years ahead will reveal the results of the Board's mission from which we have returned. We realize that we have been most inadequate representatives, but that it has been our high privilege to serve as humble symbols of a deep and abiding fellowship which continues even in this day to reveal to all the world that "we are more than conquerors through Him that loved us." May God give the increase!

Sincerely,

PHILLIPS P. ELLIOTT

CHARLES T. LEBER



# Japanese Christianity and Shinto Nationalism

By D. C. Holtom

## *I. Christian Participation in Shinto Shrine Ceremonies*

JAPAN, at war with the democratic powers of the West, seeks the vindication and extension throughout east Asia of a structure of state which in some of its fundamental aspects stands in complete opposition to that of the United States of America. The Japanese individual is the dutiful subject of an emperor, not the free citizen of a commonwealth. He has been taught to call himself a little child in the great nation-family presided over by the almighty sovereign. The essence of his moral code is absolute obedience, not intelligent and spontaneous cooperation. From the earliest years he has been indoctrinated with the idea that the weakness of foreign countries lies in the fact that in them the people have prior existence and that the ruler finds his ultimate sanctions in the popular will, while the strength of Japan lies in the fact that the emperor rules by virtue of his incarnation of deity and that the only will in the state is the emperor's will.

The emperor should respect the law, but he is not bound by it. He stands in transcendent majesty, above all law—a divine, infallible, inescapable and, some would add, omniscient will. Just now the chief mediators and interpreters of this will to the nation are the high officers of the armed forces. They stand between the people and the unapproachable throne and declare that they are responsible to the sovereign alone. Their commands are the emperor's commands and must be obeyed as the mandates of the Almighty. Military totalitarianism has undergirded itself with the sanctions of religion.

### *Religious Foundations of Japan*

What this religion is, how it has affected the Christian movement in Japan, and the possible fate that it holds before the Far East are questions of tremendous import to all those, wherever they may be, whose souls are yet free. The exploration of this problem carries us into the study of the religious foundations of the Japanese state and the inner, emotional controls which the state has established over the nation. It is the problem of State Shinto.

This has been called the most delicate issue in the Far East. It is delicate because it touches the most sensitive nerve of Japanese national psychology—loyalty to the sacred ancestral traditions and devotion to the emperor-centered state. It is delicate again because it is often beclouded with a pseudo-logic of subtle distinctions that originate in a preconditioned, non-rational sentiment, reinforced by the necessity of yielding to the *force majeure* of political utilitarianism. Many of the statements regarding this issue, especially those that have emanated from Japanese sources, Christian included, represent the propaganda interests of the Japanese government rather

than the conclusions that flow from unbiased historical study. The problem has been discussed even by Christian missionaries of Japan and by Japanese Christians themselves on various levels of information and accommodation. These points of view have found frequent repetition in America.

### *Warnings on the Shrine Issue*

We have been told, on the one hand, that the constant airing of the Shinto issue only tends to introduce gratuitous irritation into a situation in which Japanese Christians have already made the best and only possible adjustment; that the Christians of the West should be content to rest the matter in a faith in their Japanese brethren and like them accept at face value the pronouncement of the government that national Shinto is not a religion; that Western religious terminology is inadequate to the correct expression of the "worship attitudes" involved in Shinto ritualistic usages; that some of the fundamental relationships that exist on the Japanese side are of such a "mystic character" that it is difficult, if not impossible, for the Western mind to fathom the emotions that are evoked; and again, that a proper respect for the indigenous religious life of the Japanese people would discover therein the same primary religious values that inhere in Christianity.

On the other hand, we have been warned that Japanese Christians are making dangerous compromises with political ideologies that are incompatible with the respect for personality that lies at the very heart of Christianity; that they are in the way of accommodating their faith in Christ to a point at which it ceases to exist as Christianity; that Japanese religious totalitarianism in its Shinto form is even more dangerous to the world than European state worship; in a word, that State Shinto is definitely anti-Christian.

### *Westerners Should Investigate*

While one has to admit the inevitability of wide variation in individual adjustment to one and the same set of circumstances, it is impossible to believe that the great differences that exist in the points of view that have just been sketched represent identical degrees of acquaintance with the actual facts, certainly not the same degree of emotional reaction to the facts. The problem invites investigation on the part of the people of the West, if for no other reason than that they may, insofar as possible, place themselves in a position where they can make their dealings with the Far East conform to realistic and not purely emotional factors. If Japanese Christians have been brought to a place where they must act as propagandists for a way of life that is destructive of the primary

human liberties on which a commonwealth of self-respecting men and women must be founded, then American Christians should know it and take measures to act accordingly. If on the other hand Japanese Christians have met the situation in the only way possible in the face of relentless coercion and at the same time have preserved their loyalty to essential Christianity, then American Christians may look forward with expectant faith to the dawning of that day, beyond the storm, when a truly new order will be established in the Far East, whose builder and maker is God.

#### *Have Christians Worshipped at Shrines?*

We turn to a brief examination of the scope and nature of Christian participation in State Shinto rites. Statements have been circulated in America to the effect that Japanese Christians who have taken part in the ceremonies of national Shinto have been limited to a small minority who have done so *voluntarily* on the basis of the official declaration that the state cult is not a religion. This claim of *voluntary* participation requires to be dealt with at the very beginning. Since it is admitted that some Japanese Christian leaders have participated in Shinto ceremonies, to what degree has this represented a voluntary act?

It is true that for Japan proper no governmental enactment requiring attendance at Shinto shrines on the part of the general population is in force. In this sense participation is voluntary. For all schools with official recognition the case is entirely different. Obeisance before the altars of the Shinto deities is required on occasion by specific orders issued in the department of education. Failure to comply is a misdemeanor which in the past has involved Christians in serious difficulties, both as individuals and as groups.

Such difficulties have arisen in Japan proper as well as in the overseas territories. If actual crisis, involving closing of schools, has been averted in the field of Christian education in Japan, this has been due to complete compliance with governmental orders regarding shrine obeisance. The fact that missionaries connected with Christian schools have not been called on as individuals to participate in so-called shrine worship has been due to their special position as foreign representatives and does not at all indicate that their Japanese colleagues have enjoyed a like immunity. It is the uniform practice for a certain number of teachers to accompany the students when they go to the shrines.

#### *Schools and Shinto Doctrine*

If we take the total sweep of the Japanese empire into consideration, we must recognize that Christian schools in large numbers have recently been closed on the shrine issue alone. It is true that these closings took place in Korea and not in Japan proper, and the resistance of certain non-Japanese missionaries was the main factor in bringing the number to the unusual height that it attained, but it can be demonstrated that up to a few years ago this nonconformist attitude was not confined to missionaries. It was shared in no small measure by Japanese Christians themselves over issues arising in Japan proper. If "voluntary" means unconstrained or unimpelled by

outside influences, then it is difficult to see how anyone can legitimately maintain that attendance at Shinto shrines on the part of Christian schools has been purely voluntary.

#### *Pressure Toward Conformity*

Furthermore the schools of the entire nation, operating under government orders and with carefully detailed official supervision of curricula, have become the centers of specific instruction in the nature of the Shinto deities and the meaning of the state rituals. Direct propaganda on the part of priests is supposedly prohibited at the shrines themselves. This has sometimes been cited as one reason in support of the claim that State Shinto is not a religion. In passing it should be observed that the application of this order is so qualified as to make it largely inoperative in many areas. Be this as it may, Shinto propaganda has been successfully extended from the shrines to the schools. This has cleared the field for placing ordinary religions like Buddhism and Christianity under the control of a special "law governing religious bodies" while at the same time it has safeguarded everything of importance in Shinto indoctrination by leaving the state cult under its own peculiar set of regulations.

Modern Japan has produced a generation that is thoroughly conditioned by this school-centered, officially inspired Shinto education in the "correct" views regarding Shinto gods and goddesses and the national rituals. This has been an important factor in making the Shinto problem what it is. The national mind has been made strongly Shinto, and Christians, immersed in this psychology, are constrained both by inner sentiments and by the social and political pressures of their environment towards conformity. Participation in Shinto ideologies and ceremonies affords them a much-needed opportunity in which to demonstrate that there is nothing lacking in their devotion to national policy. The significance of voluntariness in this connection must be interpreted with such a situation in mind. If at certain times the enthusiasm with which responsible Japanese Christians have associated themselves with Shinto rites seems to have gone beyond even what the civil authorities themselves expect, we should remember that Christians in Japan have always had to meet the suspicion of a divided loyalty.

#### *More Pressure in Colonies*

A distinction may be made between Japan proper and the territorial areas in the matter of official requirements of shrine attendance on the part of the general population. In both Korea and Formosa, Christian individuals and groups apart from the schools have received governmental orders to make public recognition of the Shinto deities by obeisance before their altars. The stricter regimentation of the overseas districts in this respect can be explained by the presence of populations that are not yet fully converted to the national psychology. What in Japan proper has already been achieved by a thorough state education must be partially secured in Korea and Formosa by a more rigorous external control. In practically all cases initiative has been taken by the government and time and again police pressure has been re-

sorted to in order to secure conformity. Whether this kind of "cooperation" is voluntary must be judged by the circumstances, rather than by any face-saving adjustments made by the parties concerned.

#### *What Happens at Shrines*

An examination of the ritualistic activities of the shrines will show that nothing is demanded of Christians that is not required of the nation as a whole. But just what is required should be carefully noted. State Shinto is supposed to have its chief function in the celebrating of rites that are considered appropriate to the deepening of national sentiment. Japanese apologists in explaining this matter to Western readers have commonly tried to find an analogy to the state shrines in such Western institutions as the Lincoln Memorial at Washington, the Pantheon at Paris, the Tomb of the Unknown Soldier, or most recently the birthplace of President Wilson. There are aspects of the situation that on the surface seem to support this view. A first-hand examination of what actually goes on at the shrines will show how far it is from indicating all the pertinent facts.

The visitor at any one of the larger Shinto shrines will frequently fall in with bands of children from the primary schools, classes of students from the middle schools and colleges, squads of soldiers, groups of officials or civilians from various walks of life, coming and going with multitudes of individual worshippers. After a ceremonial purification accomplished sometimes by the magical power of a wand-like device waved over the heads of the members of the group by a priest, but more often by pouring water alternately over the hands and rinsing the mouth, the band draws up in the shrine enclosure before the oratory and at a command from its leader makes a profound obeisance and then quietly goes its way.

The required act is very simple. It is performed with befitting silence and dignity and is soon over. The members of the group have obeyed the orders of their superiors and have hereby done their duty as patriotic subjects of the emperor. They have paid homage to the ancestors and the souls of the dead, given public expression of their gratitude for benefits that have come down to them out of the mysterious past, confessed their dependence on the unseen world, and once again by a ritualistic act have renewed their pledge of unqualified devotion to the eternal state.

#### *The Supreme Test of Loyalty*

We can understand how such an interpretation of the significance of the shrines makes the simple act of obeisance before their altars the primary test of loyalty. It is the standardized ritualistic certification of state allegiance of modern Japan, and no subject of the emperor, no matter what his private religious beliefs may be, can refuse to perform it and expect to retain a community confidence in his status as a true Japanese. With Japanese history and the politico-social stereotype what they are, it is no more reasonable to expect a Japanese Christian to refuse to perform this act than it is to expect an American Christian to refuse to salute the flag.

For higher schools and other large groups in the civil

life the obeisance before the Shinto altars is frequently delegated to representatives whose participation symbolizes the allegiance of the entire body from which they come. On such occasions these representatives are sometimes permitted to enter the oratory of the shrine where they take part in more elaborate ceremonies that include prayers (*norito*) offered on their behalf by the attendant priests.

This brief sketch is far from being a complete picture of all that the shrines stand for in the national life. It says nothing about the inner beliefs and presuppositions from which the state cult derives its convictions and sanctions. The next article will attempt to explore a little in this world, which, though concealed behind much rationalization and even misrepresentation, is the realm in which the true meaning of Shinto must be found.

*This is the first in a series of articles by Professor Holtom. The second, on "The Supernatural Sanctions of the Japanese National Cult," will appear next week.*

## V E R S E

### *Aftermath*

THEY shall recount the story, ages hence,  
Of how our riven generation fell,  
And how, amid the battle's flux and swell,  
Great nations sank, gouged by their own defense;  
And how the spoils were never so immense  
In men, and cities blistered to a shell;  
While Europe's voice was all one rising knell,  
And blood-lines stained the world's circumference.

This they'll relate, as we in turn recite  
The tale of Marathon and Persia's host,  
And never see one crimson stream gush bright,  
But stars as on a legendary ghost;  
Nor know how eyelids reddened, children cried,  
And men implored their God, and, sobbing, died.

STANTON A. COBLENTZ.

### *Shadows*

THE lamp Erasmus lighted has burned low;  
Its tiny flame is bent beneath the storm,  
And in the terrifying shadows go  
Barbaric monsters hideous of form.  
Soon time shall say that Voltaire lived in vain,  
That Milton's freedom was an idle dream;  
And men shall feel the flicking lash again  
And run before the chariot's crashing beam.

Another man must walk through Valley Forge,  
Another Lincoln face the night alone,  
Before the world shakes off its present scourge  
And men can say that freedom is their own.  
Yet if our love to these does not reply,  
In agony another Christ must die.

JOHN H. STARIE.

# The Wages of Imperialistic Sin

By Oswald Garrison Villard

WHAT Americans are witnessing now in the Pacific is the direct result of their lurch into imperialism in 1898 and 1899. The American people had never heard of the Philippines when we went to war with Spain in 1898 and were astounded to learn that the American fleet had sunk the hopelessly incapable and unprepared Spanish flotilla and taken the chief port in a Malayan archipelago embracing 7,083 islets and islands.

Certain portions of the country and a number of the Republican party leaders went wild with joy. Senator Beveridge, the golden voiced boy orator of Indiana, painted the picture they beheld in these words:

We will establish trading posts throughout the world as distributing points for all American products. We will cover the ocean with our merchant marine. We will build a navy to the measure of our greatness. Great colonies governing themselves, flying our flag and trading with us will grow about our posts of trade. Our institutions will follow our flag on the wings of our commerce. And American laws will plant themselves on shores hitherto bloody and benighted, but by those agencies of God henceforth to be made beautiful and bright.

Theodore Roosevelt declared that that war of 1898 had been "of incalculable benefit to the country; a war because of which every American can hold his head high, for now the nation stands as peer of any of the great powers of the world. . . ."

## *Broken Faith*

We began our role as one of the great powers of the world with vast overseas possessions by as shocking a breach of good faith and plighted word as ever a nation was guilty of. Our representatives had promised Aguinaldo that we would help the Filipinos to take the country and let them have it, but this was disavowed by the government in Washington with the result that we went to war with the Filipinos and lost far more lives fighting them than we had in Cuba, besides spending vast amounts of treasure. For two years we desolated the country, burning villages, destroying crops, herding the Filipinos in concentration camps, and generally running up a bill on which we have been paying ever since, not merely in money, of course, but in loss of moral standards, in the complete break with our historic American traditions and in our lurch into imperialism. On the balance sheet of our relations with the Philippines the debits are overwhelmingly larger than the credits.

So now we are fighting to preserve the Filipinos from a worse fate, that of falling into the hands of the Japanese. At this writing it looks as if what military men have been saying right along would come true—that we cannot hold the Philippines against an alert, able foe domiciled near by, and that we shall lose our sovereignty over them. Well, this fate we invited when we originally took them. In a sense it is a retributive fate which has overtaken us, despite the fact that we have done many good things in the islands and advanced them in num-

erous ways, notably as to their health and their schooling, as an offset to our original misdeeds.

But we have fallen between two stools. We have been neither altruistic enough nor imperialistic enough. Had we been the former we should have given them their freedom within ten years; indeed we pledged something like that in the very beginning but always found an excuse to put it off, and large elements in this country were extremely unhappy when it was finally agreed, the Filipinos having voted for freedom, that we should set them adrift in 1946.

On the other hand, had we been thoroughgoing imperialists we should have spent billions in fortifying the islands and maintaining an army of at least 200,000 men in complete readiness for a foreign attack, instead of the less than 12,000 troops we were maintaining there when the war began. We should have had defenses at every important harbor, masses of bombers, as complete a naval repair base at Cavite as in Hawaii, and a great fleet of battleships based thereon. The government, however, naturally did not want to spend more money protecting the Philippines when the date was set for the termination of our relations with them. It did fortify the great Corregidor fort which dominates the mouth of Manila bay, and made it one of the greatest fortresses of the world—it would be ironic, indeed, if it should come to pass that Manila fell and the islands were taken without this tremendously costly fort being able to fire a shot. But the sudden Japanese attack has found us on the whole quite unready.

## *Forewarning from Quezon*

On November 29, only nine days before the Japanese infamy at Pearl Harbor, President Quezon in a public address in Manila bitterly attacked our government, the Civil Liberties Union, the writer of this article, and other anti-imperialists in the United States, and also the imperialistic Americans living in the Philippines. The latter, he said, were anxious to have the Philippines remain undefended so that they could use their lack of preparedness when war came as an argument against their independence. He stated that he had assumed emergency powers by legislative action from time to time as he saw the storm approaching and that he was ready to utilize these powers to the full when President Roosevelt sent him word by wireless not to use those powers lest democracy be imperiled over there. The offense of the Civil Liberties Union and the other anti-imperialists was that they were charging him with wishing to set up as a despot.

As a result, Quezon said, his hands were tied for seven months and he prophetically stated what has come to pass in these words: "Should war strike the Philippines now it would find the civilian population unprepared and unprotected, and thousands might be killed for lack of air-raid shelters. . . . If there had been war two months ago, there would have been starvation. If there should be

# Shrine Worship and the Gods

By D. C. Holtom

STATE SHINTO derives its primary sanctions and its assurances of inviolability and finality from its god-world. A description of the formal acts of obeisance before the Shinto altars, performed by Japanese out of a sense of patriotic duty, does not carry us into the real inner meaning of the shrines. Indeed, it does not reveal to us their chief functions. Their main service in the national life is to provide places of communion with the spiritual beings of the Shinto pantheon, sacred spots where thanksgiving may be expressed and petitions offered for superhuman protection over homes, business, industry, agriculture and the wider activities of community and nation—over everything, in fact, of importance in private and public life alike.

Undoubtedly some Japanese come to the altars of the gods with indifference and even agnosticism in their hearts. But for the vast majority of the worshipers the standardized obeisance is not merely a commemorative recognition of a great personage and a ceremonial participation in national glory. By the meaning of the published rituals of the government itself, it is an act of communion with the national deities. The real inner meaning of Shinto institutions for the general populace and the government alike is truly and authoritatively set forth in the words of Emperor Meiji: "Our ancestors in Heaven watch Our acts, and We recognize Our responsibility to them for the faithful discharge of Our high duties."

## *Reporting to the Gods*

This belief flows through State Shinto like a mighty stream, giving meaning and vitality to all that the national faith includes and touches. By such belief Shinto has been created and thereby it is now maintained. This underlying conviction is the presupposition of the announcement ceremonies carried out at the shrines by important government officials and frequently by individuals in private life acting either for themselves or in representative capacities. Cabinet ministers just after appointment to office or when confronted with critical issues, ambassadors or high commissioners just about to leave the country or just returning from foreign posts, military and naval officers, prefectural governors, as well as various officials of similar high rank, set an example to the nation by carrying their concerns to the Grand Imperial Shrine of Ise and reading before the spirit of the Sun Goddess announcements of problems and programs, thanksgiving, and prayers for protection and success. The entire nation does likewise for all the various and sundry issues of the general life. Other shrines throughout the length and breadth of the land are similarly visited.

No journey, whether undertaken by a prime minister or by a humble peasant, is safe unless it is first announced before either the local tutelary gods or the great national

deities, and the special protection of the spirit world secured. The return from a journey calls for the same recognition of the goodness and power of the national gods. Thus every important event in the national life—the beginning of war, success in arms, conclusion of peace, births and deaths in the royal family, changes in the government—everything of significance in either domestic or foreign affairs must be duly announced before the gods, their favor acknowledged and their blessings invoked. Japanese Christians, sometimes men of large responsibility acting as representatives of national groups, have at times participated in these announcement ceremonies.

## *Why Do Christians Conform?*

The forces that have operated to bring about this kind of conformity to Shinto activities on the part of Christian leaders are not easily brought out into the open and determined on the basis of explanatory statements made by these men themselves. They have to be largely inferred from the nature of existing pressure areas in the social and political life. Hidden governmental coercion, desire to exhibit the Christian cause as a loyal and nationally correlated enterprise, as well as personal identification with the mores, have been cited in vindication. The inner motivations are not easy to determine.

When, however, the representatives of an important Christian group appear before the Sun Goddess at the Grand Imperial Shrine of Ise and offer a prayer which contains the following words, we can believe that a stage has been reached in the adjustment of Christianity to Shinto that deserves more than passing notice:

Prosper and favor the reign of the Emperor who rules over the Great Eight Islands [an archaic name for Japan] as Manifest *Kami* and make it a majestic reign and a prosperous reign. Grant that the august person of the Emperor be kept in ever increasing health and grace. Prosper the glory of the Imperial Throne with a glory that grows from more to more, unto an eternity as enduring as heaven and earth. . . . Bring it to pass that the subjects of the empire may quicken and elevate the Japanese spirit as in the Age of the Gods; that they may exalt the glory of the national life; that they may make the sacred power of the Emperor to shine ever higher, ever wider, and for eternity; and grant that Japan may become the model for all nations.

Again, we pray that thou wouldst bring to fulfillment our spiritual, educational and social activities, whereby the early peace of the world is being promoted, and the seven hundred thousand inhabitants of [name of district omitted] are being awakened to the Japanese spirit and the glory of this spirit unfolded. Bring it to pass that all things may be done according to the Way of the Gods. . . . This we say in solemn awe.

If human words mean anything this is the language of genuine prayer, and while the intimacy of the Shinto-Christian *rapprochement* that is here reflected is not as

yet typical of Christian accommodation in general, it is nevertheless thoroughly typical of State Shinto itself.

#### *Deities to be Propitiated*

This same belief in the existence of the ancestral spirits as the powerful *kami* (deities) of the overworld toward which the nation directs its prayers, is likewise the presupposition of the rituals which the state itself performs before the shrines, and is the only rational explanation of the prayers which the priests address to the *kami*. The text of the most important of these prayers and ceremonies is provided by the national government, and it is for the proper mediation of these to the gods that the thousands of priests are maintained.

Limitations of space preclude more than a mere suggestion of the content of these rituals. That for the annual festivals of all prefectural, district and village shrines contains the following words of supplication to the local gods:

Grant wide and liberal protection and blessing upon the people of this district [the name of the village, town, ward, city or district is here inserted]. Keep them contented in heart and sound in body. Make their homes peaceful and their occupations prosperous. Let them one and all live in increasing harmony and grant that children born to them may prosper more and more unto endless generations. This we say with deepest awe.

We must remember that it is the Japanese government that is here speaking, through its priests.

The analogy between a shrine of State Shinto and the Lincoln Memorial is valid up to a certain point, but the differences are fundamental. The United States government does not maintain at the Lincoln sanctuary a staff of priests whose main business it is to pray to Lincoln's spirit for success in war, good crops, prosperous business, happy homes, obedient and contented people, sound government, and long life for the President.

#### *If Odin Lived Again*

A purely imaginary analogy constructed in part out of some of the elements of our own cultural past may aid us in understanding this unique Shinto complex. To do this we must bring to life again the old Teutonic pantheon and re-establish in tens of thousands of sanctuaries throughout the land the worship of Odin and his wife Frigga, of Thor, Mimir, Balder, Loki and all the other superhuman beings of ancient Germanic mythology. These are the great "ancestors" of our Age of the Gods. To them we must add a host of spirits of food, growth, fertility, mountains, trees, rocks, rivers, wells and so forth. Any mysterious, awe-inspiring experience which seems to be alive with occult force can create for us a supernatural being whom we appease and supplicate by proper rites. All of these lesser inhabitants of our overworld, regardless of origin, now become "ancestors" under the magic touch of a state omnipotence and its ideological needs. To these objects of our worship we now add the spirits of all of our authentic historical rulers, the souls of a limited number of famous heroes who have lived and died for our country, and the souls of all, regardless of degree of eminence, who have given their

lives in the modern wars of our nation. This last group we honor in a special shrine in our capitol.

Our god-world is a great stream fed by all the "sacred" influences that have flowed through our history. Its tributaries are many and its sources are widely separated; some rise in the familiar hills of the present; some wind far back by frequently obscured courses to the dim and misty past. This indefiniteness stimulates caution on the part of the most self-respecting of our scholars, but not so with our government. Our civil officials fix dates and pronounce on alleged events and personages with complete indifference to the absence of supporting documents throughout whole centuries of the time across which the early history of the land is arbitrarily extended. Our army officers are especially zealous in support of this method of enhancing the national glory and unifying the national spirit.

#### *Lese Majesty*

Our reigning dynasty reaches in unbroken line back to our great race-head in Odin. He is our first ancestor, the founder of our state and the center of the veneration of our greatest sanctuaries. We know that Odin was once a man because he is represented in our early mythology as wearing a hat and carrying a staff. He presided over the assemblies of the gods and protected agriculture. Thus he was a ruler, and if he was so much concerned with crops, he must also have once been an actual husbandman on earth. Most certain of all, our government says authoritatively that Odin is the great original ancestor of our reigning family and our school textbooks teach it as the primary dictum of all our education. To question or deny it is lese majesty. Representatives of our nation who travel abroad tell foreign peoples about this great ancestor and correct the errors into which they have fallen through mistaken views of history.

So precious is this higher world of sacred personages, so intimately a part of our racial sentiment and tradition, so central to our sense of historical continuity and divinely ordained destiny, so indispensable to the integration of group loyalty and patriotism, so fundamental in securing superhuman authentication of our superior national structure and our right to rule, that no single subject of our state and no organization within our borders can be allowed to escape obedient and reverent recognition thereof. So we bring it to pass that the institutions that perpetuate and extend these values are classified by our government as lying outside and above recognized religions of all sorts. This makes it possible for us to preserve what amounts to a state religion in actual practice while at the same time legalizing a claim on the conformity of all adherents of ordinary religious bodies.

This imaginary analogy may assist in giving point to the issue which in the past has created a serious problem for Christians in the Japanese empire in connection with obeisance at the shrines of State Shinto. It has sometimes been difficult for Japanese Christians and foreign missionaries alike to dissociate the formal act of bowing at the altars from a recognition of the existence of "spirits" allegedly incompatible with true Christian worship. They have declared that an act of religious faith was clearly



implied, even if not verbally expressed. Recent history has produced numerous expressions of this conflict. We may cite a single example. In January 1936, when the storm over the Shinto shrines began to break in Korea, the Australian Presbyterian mission went on record as follows:

Since we worship one God alone, Creator and Ruler of the universe, revealed as the Father of mankind, and because to comply with an order to make obeisance at shrines which are dedicated to other spirits, and at which acts of worship are commonly performed, would constitute for us a disobedience to his expressed commands, we therefore are unable ourselves to make such obeisance or to instruct our schools to do so.

Later events demonstrated that it was impossible, in view of the strength of the Japanese government, reinforced by public sentiment in Japan in which Christian leaders shared, to make such exclusive non-conformity

prevail in Korea. The schools in question were closed; foreign missionaries in large numbers left the country, some of them giving as one of their reasons for withdrawal the impossibility of conformity on the Shinto issue; Korean Christians accepted their obligations for participation in Shinto rites, and Japanese Christians made public avowal of their belief that the non-conforming missionaries were acting under a mistaken view of State Shinto. All this happened in spite of the fact that it was not so very long ago that responsible Japanese Christians, speaking both as individuals and as groups, gave public utterance to statements that were not essentially different from the statement made by the Australian missionaries.

*The next article in this series, "Is Japanese State Shinto a Religion?" will appear next week.*

## If I Make My Bed in Hell

By Georgia Harkness

**T**HIS ARTICLE is addressed primarily to ministers. It is directed also to the consideration of husbands, wives, parents, and all who counsel human beings. Though its concern is more largely pastoral than theological, its purpose is to point out some neglected aspects of the problem of evil.

It is, perhaps, effrontery to suggest that there is anything new to say on the problem of evil. Has it not all been said many times, in volumes innumerable and in discussions that, like the stream of pain itself, flow through the ages? I do not claim any great new revelation. However, there is an aspect of the problem I have seldom found recognized in the books and sermons to which I have been exposed through a good many years.

These books and sermons have, for the most part, been the expression of relatively healthy-bodied, healthy-minded men. Many of them have suffered acutely and triumphed gloriously. But there are kinds of "hell" that most ministers and theologians have never gone through. As a natural consequence, with the best of intentions they continue to overlook certain matters and to give assurances which, instead of bringing the grace of God to those who suffer, may serve only to increase their misery and confusion.

### I

Our Christian faith affirms that as workers together with God we can transform some evil situations. Those we cannot transform we must seek to transcend by God's strength. The last word in the problem of evil, whether evil be conceived as sin or as suffering, is not to be found in a theoretical explanation but in the promise repeatedly validated in Christian experience: "My grace is sufficient for you; my strength is made perfect in weakness."

But is it? Why did the psalmist pray, "Take not thy Holy Spirit from me," unless he thought that sometimes

the Holy Spirit evaded his most earnest seeking? Why did Jesus in his moment of darkest agony pray, "My God! My God! Why hast thou forsaken me?" Why, save that he felt cut off from the face of God at the very moment he needed most to see it? This is the deepest hell—not merely to suffer, but to suffer and seek in vain for God's sustaining presence.

When in quietness and confidence one can say, "If I make my bed in hell, behold thou art there!" then anything is endurable. With this victorious faith, Christians through the ages have met and conquered affliction. But the depths of the mystery of the problem of evil appear at the point where the Christian does not find this possible. Believing in God, sensitive to his will, seeking earnestly for God's presence, one cries to God out of the depths. And his own words come back to mock him.

Various courses are followed when a person who is deeply troubled tells the minister that he is inwardly upset but religion does not seem to help him. Some counselors, like Job's friends, overtly charge the distraught soul with secret sin. "Look honestly at yourself, and you will find there pride, anger, envy, avarice, sloth, gluttony, lust," the counsel runs—though not, of course, in these words. (It might be well for Protestants to recover a sense of the meaningfulness of these seven deadly sins!) Since the best of us are sinners the challenge is legitimate, and if put in love and faith it may lead to repentance and spiritual victory. It ought always to do so. But the fact is, it sometimes does not. One may earnestly repent and be heartily sorry for his misdoings, and in self-accusation but without the lifting of his burden find his hell deeper than before.

The wise counselor and understanding Christian will put the emphasis on God's forgiveness as the counterpart of man's repentance, on surrender and trust as prerequisite to the lifting by God of a burden that is intoler-

able. The Christian gospel means, after all, not that we save ourselves by our repentance, but that God saves us when we repent. This ought to be all one needs to say. Yet the fact remains that sometimes persons of deep spiritual sensitivity, earnestly desiring to trust their lives to God's keeping, find they must cry out as did our Lord, "My God, why hast thou forsaken me?" And this worst of all hells may last, not momentarily, but for days, months, years. . . . It is then that "hope deferred maketh the heart sick."

Mind you, I am not talking about those persons who pray in vain to have some suffering removed, some bad situation in their homes or in the larger community corrected. What we are here considering is the more subtle and more terrible torment of sheer inability to find power in God to bear the pain or meet the situation. If one says that this never happens, or that a person is really not a Christian when it happens, one reveals (pardon me for saying so) either blindness or bigotry. Or perhaps both.

It is not the callous sinner who lives in this kind of hell, but the sensitive soul who is caught by the unresolved conflict of his insight and his impotence. Deprived either of spiritual promptings or of the power to follow them by any measure of free consent, one does not find himself in this situation. A person may live sanely in stolid bovine complacency or insanely in a world of psychic delusions, but he does not find himself at the same time pursued by the Hound of Heaven and cut off from God's presence. On the other hand, when one has both the spiritual promptings of the Christian gospel and normal control of his will, the problem does not appear. The way of salvation is assured, for through repentance and surrender one does find forgiveness and power. The Christian way is justified by its fruits, and our preaching is not vain.

It is in situations where a person is free yet bound, sane yet psychically constricted, able to act responsibly in many matters yet in others impotent, that the problem we are considering emerges. I shall suggest three areas in which this occurs, all of which are far more common than is ordinarily recognized.

## II

The first of these is in situations where the external environment so presses upon the individual as to limit greatly his capacity for spiritual transcendence over evil. John Bennett, one of the few theologians of our time who have reckoned with this problem, writes at the end of his *Christian Realism*:

Persons are blocked by physiological or psychological or environmental conditions so that it is impossible for them to develop the spiritual strength and insight which are essential if they are to overcome evil in their own lives. What are we to say of the feeble-minded child, or of the man of great devotion who, partly because he does not spare himself, suffers a nervous breakdown and ends his life in this world in a kind of hell? Inequality in the distribution of evil handicaps and in the distribution of the power to overcome them is the hardest of all facts to face.

One may extend these suggestions to include many other types of limitation. What of poverty which so depletes physical vitality through malnutrition that one is simply unable to live victoriously? What of enforced

drudgery that cramps the spirit and curtails the vision of God? What of prolonged unemployment that cuts the nerve, not only of social usefulness, but even of a once-cherished intimacy with the God in whose name is victory over the worst that men can do? What of those victims of war—homeless, hungry and distraught—who having suffered the loss of all things by that very fact have suffered the greater loss of a sustaining faith? That there are valiant souls who live victoriously under all these conditions should humble and strengthen us. But what of the many who, trying to be Christian amid the gloom, find the light quenched?

That poverty, drudgery, unemployment and war have bad effects on personality is, of course, nothing new. The social gospel roots in a recognition of their harmfulness to the inner as well as to the outer life of man. But I have yet to discover any extensive consideration of what they do to basic Christian assumptions regarding man's power to transcend all physical evils through spiritual victory.

## III

The second area in which the problem emerges is in the field of physical health. That when one is sick he lacks normal powers of self-direction and is therefore to be judged charitably is, fortunately, widely recognized. That one can be very sick and still be spiritually victorious is a fact, and it rightly challenges those in health to emulate the courage of the triumphant sufferer. The positive contribution of religious faith to physical health, long recognized at Roman Catholic shrines and in Christian Science reading rooms, is gradually coming home to the Protestant mind and is throwing light on Jesus' miracles of healing. All this is good.

What I do not find so commonly recognized is that there are some types of illness, relatively mild as illnesses go, which by their very nature sap the power of spiritual victory. One may be very ill with cancer, a broken back or a ruptured appendix, yet feel the presence of God wonderfully sustaining him. One may be well enough to keep walking around and doing his work, yet feel literally "like the devil." That is, he feels as if a devil had caught him and were holding him suspended in a hell of torment. One knows that he ought to trust God and act like a Christian. But the devil has him!

This is not the place to go into an extended discussion of types of physical disease. (I have not the competence, though what I shall say has been passed on by competent physicians.) It must, however, be pointed out that the endocrine glands have a much closer connection with religion than ministers usually will admit. When we first began to hear about "the glands regulating personality," this information was put in such a naturalistic and behavioristic setting that most of the exponents of Christian faith rejected it. Extravagant claims were made which ought to have been rejected. Nevertheless, believing that man is essentially spirit rather than body, one can profitably learn something about the effects of these glands on the spiritual life.

The endocrine system affects the sympathetic nervous system and thus greatly influences the emotions. The power of such bad emotions as anger, jealousy and worry to upset bodily health and the corresponding curative

value of emotional stability and serenity afford an important link between religion and medicine. But this connection between the glands and the emotions works both ways. An unusually able professor of biochemistry has put it thus: "Without muscles you could not walk; without the central nervous system you could not think; without the sympathetic nervous system you could not feel emotions. When the ductless glands are out of order, it is as impossible to achieve victorious spiritual living by an act of will as it would be to walk without legs."

Some people—though not enough people—know that too much thyroid makes one nervous and high-strung and too little makes one sluggish. Gradually we are learning not to brand as sinful irritability or laziness these emotional expressions of a physical disorder. We are learning also something about the effects of such normal glandular changes as those of puberty and pregnancy on emotional attitudes. Religious education has given considerable attention to the relation of the physiological changes of adolescence to religion. Beyond that there is a great field yet to be explored in the relations of endocrinology to religion.

One type of glandular disturbance is of such importance, since it affects half of the human race who reach middle life, that it merits particular attention. In the *Reader's Digest* for November 1941 is an article by Helen Haberman entitled, "Help for Women Over Forty." In this she points out that every year at least eight million women in the United States go through the menopause. Some experience little or no discomfort. But many do, and with these glandular changes there are often acute emotional disturbances. The article states that through the production of a new synthetic hormone, glandular therapy greatly relieving such symptoms is now available at low cost.

But what of the religious bearing of this experience on the millions of women without adequate medical care? Irritable, depressed, unable to sleep and tormented by mysterious pains that may strike anywhere in the body, they do not understand themselves. Their husbands and children do not understand them. "What's got into mother? She's cranky and bawls me out for nothing. She cries all over the place. She talks about being a Christian but doesn't act much like one!" These are common enough comments.

She, too, wonders why it is that she neither feels nor acts much like a Christian. If she seeks out her minister for counsel, more than likely he tells her to surrender to God and gain a moral victory. She tries valiantly, not knowing that he has asked of her something as impossible as to walk without legs. Humiliated, baffled, despairing, she decides she has lost her religion and is now losing her mind. In an earlier day, she would have supposed she had committed the unpardonable sin.

#### IV

A third area, still less understood and more dangerous for the uninformed to tread upon, is in the field of psychic disorders. Not overt insanity, but neuroses and depressions which make a person feel and act abnormally in some matters when he is entirely sane in others, is the major religious problem. I shall speak of but one type, and what

I shall say is on the authority of one of the leading psychiatrists of the middle west.

There is a relatively common disease called "endogenous depression" which has no ascertainable cause either in the environmental situation or in the state of the body. It may strike anybody at any time, though it is found most often in gifted persons, especially those with unique gifts of self-expression and unusual musical ability. Conscientious persons and those inclined to blame themselves get it more often than the irresponsible. If one has it he is in good company, for Abraham Lincoln, Samuel Johnson, Charles Lamb, Tchaikowsky and Chopin are among those known to have had it! It runs a course of varying duration, usually of several months, during which time the victim has periods of intense unhappiness accompanied by exhaustion, inertia and self-accusation. Meanwhile he either stops work with what is called a nervous breakdown but feels no better for his idleness, or he keeps working with a bold front but wonders why he feels so utterly unlike himself. The disease always terminates. There are drugs by which to relieve the patient's unhappiness, but as no cause is known, so no cure is known by which to hasten its termination.

This is only one of many of life's strange phenomena. I hesitate to state these facts, lest readers feeling lazy or blue from overeating or lack of sleep begin to think they have endogenous depression! Yet its religious significance is vital. The sensitive Christian who has this malady—far from finding it banished by trust in God—torments himself the more with self-accusation because he thinks he ought to find serenity and joy through his religion. He has become a self-centered hypochondriac, is thoroughly ashamed of himself, but is unable by will power or prayer to burst the chains of preoccupation with himself. He knows he ought to appreciate his family and friends, but instead feels possessed either by irritation or by a strange apathy. His reason tells him there are things in life to live for, but to his emotions life is meaningless and the future black. He longs for death, and condemns himself for harboring the thought.

If he screws up his courage to confide these thoughts to his minister, what happens? At best, the minister is sympathetic but usually unable to shed much light. At the worst, he tells the sufferer these are sinful thoughts for which God will punish him in hell. The resulting tension only adds to his living hell. There is seldom a competent psychiatrist at hand to tell him he has a disease which will one day cease of its own accord.

#### V

What are we to make of these facts? I shall summarize briefly what I gather from them.

First, ministers and other religious counselors need to learn enough of physiology and psychology to know when to offer religion as a cure for bodily and psychic disease, and when to send their people to the doctor. It is dangerous business to prescribe without adequate knowledge, whether the prescription be religion or drugs. There are circumstances when sympathy and understanding are worth far more than a religious formula as the cure for psychic ills.

Second, the sort of social health and medical and psychiatric help suggested in these examples ought to be made accessible to all persons. It is a major part of the Christian enterprise to see that this is done. The social gospel has a long way to go before all the sons and daughters of God can have the alleviation now enjoyed by the privileged few.

Third, the Christian gospel interpreted in love and accepted in faith is relevant to every human situation. There are some things it will not do: let us not make for it unwarranted claims. There is much that it will do, as the saints and seers attest. Let us not grow weary or timid in proclaiming our faith.

Finally, let us trust God, not less but more, with knowledge of these facts. All that has been said in this article but illustrates the infinite complexity of God's world. And whether we find him near or far or feel ourselves cut off from his presence, this is still our Father's world! Though we cannot find God, he finds us. When we are assured that God ceases not to love us, we can watch through the night and wait for the dawn to see his face. We can make our bed in hell—far deeper hells than in our self-confidence we had ever dreamed existed—yet know that he is there.

Such assurance is a faith that is dearly bought, but it is a faith that overcomes the world.

## B O O K S

### The Civil War (Continued)

CONFLICT: THE AMERICAN CIVIL WAR. By George Fort Milton. Coward-McCann, \$3.50.

THE ARMY OF TENNESSEE. By Stanley F. Horn. Bobbs-Merrill Company, \$3.75.

GEORGE B. McCLELLAN, THE MAN WHO SAVED THE UNION. By H. J. Eckenrode and Bryan Conrad. University of North Carolina Press, \$3.50.

LINCOLN AND THE RADICALS. By T. Henry Williams. University of Wisconsin Press, \$3.00.

YOU may not feel that you know much about what happened at Pearl Harbor, but if books on the Civil War continue to appear at the present rate—and there is no letup in sight—you may soon have a pretty fair idea as to what happened at Pittsburg Landing or Chickamauga. For hosts of Americans there seems to be a never failing fascination in the War Between the States. Of the four books which I have brought together here for notice, the first three are of more than average interest and the fourth should quickly find its way into the select company of those which are "indispensable" to an understanding of the great struggle.

Mr. Milton presents a popular, one-volume "story" of the war. It is not a thorough history in any sense; it is simply the sort of book that one who wants to get a general yet balanced picture of the war can read without being ambushed in details. It fails, therefore, to compare in importance with its author's biography of Douglas, but it does succeed in doing what it sets out to do. Moreover, it deserves a special mark of credit for its grasp of the war in the west. But perhaps that was to have been expected of a Chattanooga writer.

Mr. Horn tells of the war in the west from the other side. His is a history, in the full sense, of the Confederate Army of Tennessee—which is not to be confused with Sherman's Army of the Tennessee. The Army of Tennessee fought for four years over a territory which took in at least eight states (I am still not sure whether parts of it were ever in action in Arkansas and Louisiana) and Mr. Horn insists that it lacked nothing in measuring up to the standards of the Army of Northern Virginia—except leaders. By the time he gets through with Albert Sidney Johnston, Bragg, Polk, Pemberton, Hood, Beauregard and even "Joe" Johnston the tradition of superior Confederate generalship is pretty well exploded. Only Forrest emerges with reputation intact. Inci-

dentally, Horn dismisses the famous Forrest apothegm, "Git thar fustest with the mostest men," as a piece of northern propaganda. Forrest may have been a slave-trader, but he didn't talk like that.

Eckenrode and Conrad have established reputations as historians, but they have written a curious book on McClellan. It is probably true that McClellan "saved the union," as their title asserts, and possibly true that he might have won the war if he had been let alone. But their effort to prove this latter assertion involves them in such a partisan display of apologetics that the result is hardly convincing. For instance, their silences with regard to McClellan's cavalier treatment of Lincoln cast suspicion on their whole case, and they dismiss McClellan's dismayingly revealing letters to his wife with far too little scrutiny. However, McClellan deserves better treatment than he has been generally accorded, and many readers will find in this all-out defense a welcome corrective for books which have been equally partisan on the other side.

The book by Professor Williams is permanently important. It tells the story of "the war behind the war." It brings within easy compass the struggle which went on ceaselessly between the so-called "radicals" in Congress and in the Republican party, who sought to make the war an instrument for social revolution in the south, and Lincoln whose aim at the start, in common with most northern conservatives, was simply to preserve the union. It shows how in instance after instance the radicals won, forcing Lincoln step by step to adopt the positions which they had first defined and for which they had whipped up public support. One of the book's most valuable features is its study of the propaganda methods used by Stanton and the Committee on the Conduct of the War (from which Mr. Dies may be suspected of having copied some of his most effective maneuvers) to overcome the reluctance of Lincoln to transform the war into a social crusade. Another is its revelation of the extent to which internal politics ruled the fortunes of the Army of the Potomac, and still another the amount of proof which Williams adduces to support the charge that the slaughter was prolonged and the war's end deliberately postponed by "radical" politicians and generals lest victory be won by the wrong commanders and before the social ends of the abolitionists had been achieved. Charles Sumner, in particular, was always worrying lest the war end too soon.

For all its importance, however, Dr. Williams' book cannot

# Is State Shinto a Religion?

By D. C. Holtom

IN THE fifty-sixth session of the Japanese Imperial Diet which met during the winter and early spring of 1928-29, the problem of the relationship of State Shinto and religion was brought up for discussion. An interpellator asked the government for an explanation of the official contention that Shrine Shinto was not a religion. The chief of the Bureau of Shrines, speaking for the government, said in reply:

Scholars differ among themselves in their opinions regarding this problem and their conclusions are not at all united. When, however, we come to the matter of determining the position of the Shinto shrines under national law for the purpose of the consideration either of the regulations governing religious organizations or of those concerning the administration of the shrines, then the decision is made entirely on the basis of whether or not under Japanese legal administration the Shinto shrines are treated as religion. When we examine the shrines from the point of view of law, we find that the various regulations are not set up as if the shrines were regarded as religious institutions. The shrines are established through the agency of the state for the official observation of rites in honor of various *kami* (deities) who have rendered most distinguished service in the creation of Japan. These include the imperial ancestors as well as other personages. That is to say, the shrines are different from the various religious institutions of all kinds. They are the official institutions of the state. If we could apply the term "building structure," we might say that they are the building structures of the nation. Consequently it is not difficult to understand that the state should conduct rites in these shrines as instruments of the national life. The prayers and supplications that are offered at the shrines are a natural outcome of a spontaneous accompaniment of the shrines. It is therefore not proper to say that they are the essence of the shrine system or that the nature of the shrines should be determined on this point.

This statement is thoroughly typical of all governmental elucidation of the Shinto issue. It could be reproduced many times from recent official utterances. When pressed for an explanation of why State Shinto is not a religion, the civil authorities invariably fall back on the same position: whatever the pronouncements of experts who speak from the point of view of the nature of religion and the historical manifestations of Shinto may be, the shrines are not treated as religion in matters of legal control and organization. There is no law or regulation which says in so many words that State Shinto is not a religion; there is merely a governmental convenience which keeps the state cult distinct from all recognized religions in affairs of legal administration.

## *A Japanese Definition of Religion*

There is, again, no official definition of religion against which Shinto may be examined. The nearest that we come to such a thing is a statement made jointly to the Imperial Diet in March 1938, by the minister of education and the minister of home affairs in answer to a request that the government define "the essence of religion." The reply says: "The chief aim of religion is to give to

man tranquillity of spirit by means of pure and impartial doctrine and at the same time to promote the extension of the welfare of the state." Inadequate though this may seem to be even as a partial account of the object of religion, it is so rare among official utterances in Japan as to be practically unique.

The citation of lack of unity among Japanese experts regarding the proper classification of State Shinto as an implied reason for foregoing any governmental attempt to make the issue clearer is also fully characteristic of the attitude of the civil authorities. As a matter of fact, lack of clarity in the scholastic world may be in part at least charged to the government itself. A considerable number of Shinto writers, supported by the large group in the lay population that has come under the conditioning influences of the national education—and this has recently seen conspicuous additions from the side of Christian forces—simply takes its cue from the government and finds that the issue needs no further clarification. The state has spoken and the question need not be opened. At any rate it is the part of wisdom not to open it.

## *Denials That Shinto Is a Religion*

Some of the "scholars" who have exhibited special zeal in their propagation of the official interpretation of the Shinto issue have placed themselves under the suspicion that they are active agents of the government in this respect. There was a day not so very long ago when liberal writers openly censured such academic propagandists as *goyo-gakusha*—"experts," functioning as purveyors to the state.

Another group attempts to discover a more rational basis for its conformity to official standards. Various forms of apology are offered at this point—ancestor worship is not religion; the worship attitudes of State Shinto are fundamentally different from those of real religion; Shinto is without formal creed, scriptures or systematized ethical code, hence not a real religion. We need not attempt to enter this maze, since on the evidence of the assertions of the civil authorities themselves the actual determining factors lie in the field of politics and the exigencies of civil and military administration. Suffice it to say that although State Shinto does not require of its adherents subscription to any credal statement, it nevertheless does rest on certain deep-seated and widely accepted beliefs in supernatural authority, in divinely ordained national destiny and in life beyond the grave; many Shintoists regard portions of the oldest classics, supplemented by important imperial rescripts, as sacred scripture; and finally, the very foundation of the entire educational process of all the schools is *kokumin dotoku*, national ethics with a Shinto inspiration.

There is a third group of Shinto writers, made up of lay authorities and priests alike, who frankly repudiate the official indefiniteness as politically motivated camouflage

and as a misrepresentation of the shrines. To the members of this group the national faith is a genuine religion; some of them would say the highest form of religion since it springs from the deepest needs of the highest possible form of human organization, the state. Far from admitting that the prayers and supplications offered to the national deities are a mere historical adjunct of Shinto and not a feature that should be determinative in estimating the essence of the shrine system, these men say that, taken in connection with their social references, they indicate the very elements that have created and maintained Shinto throughout its entire history. In this they are undoubtedly correct, for if this nationalistic supernaturalism is merely incidental to State Shinto, one cannot avoid asking how it happens to be the central element in the rites which the state itself conducts before the *kami*.

#### *As Inspirer of National Art*

When we try to come to closer terms with our problem we find that as a matter of fact the position of the civil authorities on the alleged non-religious status of State Shinto is not always as crystal clear as one might well think it should be in view of the confidence it has supposedly inspired in various religious circles. We may take by way of illustration a document entitled "The Racial Characteristics of Japanese Art" (*Nippon Geijutsu no Minzoku teki Tokushoku*), issued in January 1936 by the national department of education. Chapter five deals with the subject "Religion and Art." It opens with the statement:

It goes without saying that the indigenous religion of the Yamato race was Old Shinto. A present-day problem involves the interpretation that so-called Shrine Shinto is not a religion. While making a distinction in favor of this view, there can be no dissent to the proposition that historically considered Old Shinto was in a full sense the religion of the early Yamato race. Accordingly, in this chapter we must consider Shinto as a religion. If we are going to discuss the racial characteristics of our art, we cannot dismiss lightly this indigenous religion.

Old Shinto, as used in this passage, means the traditional religion of the early classical literature as it existed prior to the introduction of Buddhism in the middle of the sixth century of the Western calendar. It is generally admitted that in spite of profound influences from the side of Buddhism, extending over more than a thousand years, Shinto continued to exist in a clearly identifiable form as an authentic religion right up to the modern period. Many Japanese writers insist that the significance of Shinto as a genuine religion was deepened by its long amalgamation with Buddhism.

#### *Has Shintoism Changed?*

This original Japanese faith was rescued from Buddhist domination by the classical revival of the Tokugawa era and established as the state religion of Japan at the time of the restoration of direct imperial rule in 1868. It continued to function as the recognized state religion until 1875, part of the time in governmentally sponsored union with Buddhism. At some time after 1875 State Shinto ceased to exist in its nature as a religion and took on a non-religious character. This is the generally accepted out-

line of the main trend of Shinto history, accepted by government officials and important religious groups alike.

What was the great change in the fortunes of State Shinto by which it passed from the religious to the non-religious category? Can it be explained on the basis of some fundamental transformation in the inner meaning of the Shinto rituals and the significance of the shrines in the national life? Some of the best informed Japanese students of the subject, including now and then members of the priesthood itself, have given this question an emphatic negative. What then was the change and how did it come about?

The answer lies in the realm of political administration and not in that of religious definition. Dr. Genchi Kato, the foremost living Japanese authority on the indigenous religion of his land and for many years professor of Shinto in the Imperial University of Tokyo, says that the new factor was introduced by the statesmen of the early Meiji period when the pressure of the foreign contacts of the time necessitated that they adopt measures to protect Shinto by making a formal denial of its religious status. His exact words should be noted: "The Meiji government being anxious to suppress the conflict between Shinto and Christianity, then a new foreign power, declared at home and abroad that the nationalistic Shinto was not a religion." "Otherwise," he says, "they might come into a head-on collision."

#### *To Avoid a Clash*

The truth of this candid and penetrating observation can be demonstrated beyond a peradventure by the examination of the historical facts. Japanese civil officials themselves have repeatedly in word and act furnished ample evidence of its correctness. What is involved in the statement that Japanese authorities proclaimed that State Shinto was not a religion in order to avoid a conflict with Christianity?

When the story of modern Japan opened with the establishment of the new imperial government in Tokyo in 1868, Christianity was under the ban as a feared and hated foreign religion. Signboards erected throughout the whole country made it a criminal offense to embrace its tenets and offered liberal rewards for the detection of secret Christians and their accomplices. Experience with the Catholic mission of the early part of the Tokugawa era had brought the internationalism of Christianity under suspicion. It was feared as the first stage of invasion by foreign powers; its internationalism threatened to weaken national loyalties at a time when the new government was in the throes of a struggle to unite a disorganized land that was still feudal in all its ways; and, worst of all, the claim which Christianity made of obedience to a heavenly Father and to a world Savior in Jesus Christ ran counter to the veneration of a God-Emperor around whom the state moved and had its being.

These observations are founded on the words of the Japanese statesmen of the time. When, very early in the Meiji era, representatives of certain foreign powers, the United States of America included, met with the heads of the Japanese government to negotiate for better treatment for Christianity, Tomomi Iwakura, speaking for his

government, declared that the Japanese state was founded on the idea, taught by the Shinto priesthood, that the Emperor was of divine origin. He said further that Christianity dispelled this fundamental teaching, hence the propagation of Christianity was calculated to undermine the Imperial Throne, and that therefore Japan was resolved to resist the introduction of the Christian faith as it would resist the advance of an invading army.

It soon became apparent however that this attempt to maintain an anti-Christian position openly and officially placed the Japanese government in a serious dilemma. On the one horn was the deep-seated fear of Christian universalism as the subversion of national loyalty. On the other, the certainty that favorable relations with foreign powers could not be established without the manifestation of a measure of religious liberalism. It was not possible to maintain an exclusive nationalism towards the religion of the West in the face of the strength of foreign powers and the devotion of some of their diplomatic representatives, supported by large areas of their home populations, to the Christian cause. It was not possible again in the face of the conviction to which Japanese statesmen had come—some of them reluctantly and after much struggle—that they must take over the cultural goods and skills of the West and make them their own or else go down before them. Only by learning from the Occident could Japan learn to stand alone.

#### *Desire for Western Knowledge*

At the same time a liberal attitude towards religion, and towards Christianity in particular, was one of the main conditions on which the confidence of Western peoples could be brought to a point that made possible the drawing up of treaties which gave full internal autonomy to Japan herself. By the famous Charter Oath of 1868, a document that lies at the basis of Japan's later modernization, proclamation was made that knowledge was to be sought wherever it was to be found and the best of the West taken over. The once closed gates were now thrown wide open and the Occident poured in. Thus Christianity found entrance into Japan—Christianity which in the fears of many sincere Japanese patriots set forth in its doctrine of a revelation in Jesus Christ a teaching that stood in radical opposition to the conception of the Emperor as the living manifestation of the *kami*, embodied in the national religion.

Here were the elements of a conflict that had to be avoided. It was avoided, on the one hand, by permitting the propagation of Christianity within the Japanese empire, and on the other hand, by placing State Shinto in a special position where it could be reinforced by a legal as well as a patriotic claim on the allegiance of all Japanese subjects regardless of other religious affiliations. Thus it was proclaimed that State Shinto, the official bearer of the idea of the divinity and the inviolability of the Emperor, was not a religion as Christianity and Buddhism are religions, but merely the national morality of the Japanese people exhibited in purely secular rites.

This affirmation has been propagated with ever growing persistence from the early part of the Meiji era right up to the present. It has been especially important to Japa-

nese interests that it be well disseminated in foreign countries. Meanwhile the strictness of the official interpretation has tended to increase. A governmental order recently issued by the home office of the South Heian province of Korea says: "Such things as the advocacy of the individualistic and arbitrary interpretation that the Shinto shrines are religious in nature and especially the opposition to orders concerning educational administration [relating to compulsory attendance of schoolchildren at the shrines] are not to be permitted."

#### *An Official Fog-bank*

During the year 1938 Dr. Gerhard Rosenkranz of the University of Heidelberg was in Japan studying problems of religion and politics. After he had returned to Germany this careful observer wrote regarding the solution of the Shinto-Christian issue arrived at by the Meiji statesmen the following incisive words:

This was one of those "compromise solutions" which are typical of Japanese psychology, private as well as public. The true circumstances were befogged. Behind the fog-bank there existed, for those who had raised it, many possibilities, while those against whom it had been raised were left to grope in downright uncertainty.

The impenetrability of this fog-bank has deepened since the beginning of the Manchurian affair of 1931. It now threatens to cover the entire Far East. A sample of the stuff of which it is made may be found in the citation from the chief of the Bureau of Shrines with which this article opened—almost a masterpiece of verbal obfuscation. If the Christian forces of Japan seem to have found a greater certainty within its obscurity, it is because circumstances have determined that they seek security in the hands of official guides whose direction cannot be repudiated. That this surrender of initiative has altogether solved their problems however is not yet apparent. The outline of the nature of some of these problems must be deferred to a later discussion.

*In his next article Dr. Holtom will discuss, "What Has Japanese Christianity Surrendered?"*

#### *Red Shadow*

**E**VEN the howling, homicidal shell  
Loosed by the taloned ravagers as they pass;  
Even the flown machine guns that dispel  
Shawled refugees close huddling in the grass;  
Even the night attacks on templed places  
Where centuries have worshiped, sung and prayed;  
Even the strangling of old gods and graces  
Might leave us stunned, and yet not quite betrayed.

But that these terrors are the day's routine,  
Like baseball news and stocks; that none exclaim  
In loud revulsion every time the screen  
Lifts from fresh raiders spewing babes with flame—  
This is to me the reddest blot of all,  
A shadow like the dark before man's fall.

STANTON A. COBLENTZ.

# Freedom and the Germans

By H. W. Weigert

**D**OUGLAS MILLER recently raised a question which is troubling the minds of millions today: "I wonder if the loyal, industrious, painstaking Germans are beginning to realize the crushing weight of hate they are building up against themselves everywhere in the world. Has ever a single people made so many enemies and possessed so few friends?" As a matter of fact, the Germans of whom this question speaks *have* realized it. They are not just now beginning to do so; a long time ago, before Hitler's name had ever been heard, they were aware, tragically aware, that the rest of the world regarded them with abhorrence, and they confessed with something close to despair that they deserved nothing better.

For the past few hours I have been leafing through my German books in search of confirmation for this statement. I quote a few findings—sufficient to prove the point, the more so as they reflect what the German of average education will find in his favorite books.

## I

Hölderlin, one of Germany's greatest poets, said in 1797: "It is a hard word and yet I say it because it is the truth: I cannot think of a nation which is more torn than the German. You see craftsmen—but no human beings; priests—but no human beings; masters and slaves—but no human beings; young men and old men—but no human beings. Is it not like a battlefield where hands and arms and limbs lie strewn about dismembered while the lifeblood oozes away in the sand?"

In 1813 the aging Goethe spoke these tragic words: "I have often been racked with anguish as I pondered about the German people, who are so respectable as individuals and so vile as a whole." At another time he declared that "baseness spreads much more easily among the Germans than among other nations." In 1827 he told Eckermann that only after many future centuries would it be possible to say of the Germans that a long time had passed since they were barbarians. Friedrich Hebbel, another outstanding German poet, noted that "all nations hate the German." But then he added: "If these nations should ever succeed in removing the German from the earth, a situation would arise where they would like to scratch him out of his grave with their fingernails."

None of Germany's great thinkers suffered more torture of mind about the character of his nation than Friedrich Nietzsche. The inventor of the "blond beast," who is so often mentioned as one of the fathers of nazism, were he living in Germany today would undoubtedly be sent to a concentration camp—that is, supposing he had found a publisher foolish enough to print his remarks about his fellow countrymen. Here are some of those remarks, selected at random: "Foreigners stand bewildered and fascinated before the riddle presented to them by the contradictory nature of the depths of the German soul. How disorderly and rich is this whole household of souls! How

do the noble and the base stand together!" (That "contradictory nature," by the way, appears clearly in Hegel's philosophical system and in Wagner's music.) Or again Nietzsche declared: "The Germans are a people who suffer, and *want* to suffer, from national nervous fever and political ambition. . . . There is for instance among modern Germans the anti-French folly, the anti-Semitic folly, the anti-Polish folly, the Christian-romantic folly, the Wagnerian folly, the Teutonic folly, the Prussian folly, and whatever you may call it, this fogginess of the German spirit and conscience."

Turning back through the centuries we come upon these words of a great German who said many wise and many unwise words about his people—Martin Luther: "There is no nation more despised than the German; the Italians call us beasts, France and England laugh at us, and so do the other lands. Who knows what God will ever make of the Germans, though we have well deserved being scourged before God!"

No foreign critic of the German character could stress its negative element more clearly and more mercilessly than some of these greatest Germans have done. Their utterances come from hearts deeply wounded by the sorrows of their country. Their criticism reveals the tragic discrepancy in the German soul: that this nation of "thinkers and poets" and supreme musical geniuses has never succeeded in rising to the level of its great individuals. From this inability of the German people to transfer to the field of public affairs the good qualities which characterize so many of them as individuals, springs much of the misery that has been abroad in the world since 1914. What is the reason for the Germans' failure at this point? The question confronts us with a problem which is not only of psychological interest but of paramount political importance at the present time. No long-term scheme of world politics can escape the necessity of analyzing the German mind.

## II

Prejudice and hatred have played a large part in keeping non-Germans from arriving at a clear answer to this problem. As for the failure of the Germans themselves to do much better, the explanation lies in the power of the same prejudice and in the old truth that men fail to cast the beams out of their own eyes. And of course, aside from such emotional difficulties, there is the fundamental difficulty that in dealing with any major national group the factors are so complex that it is impossible to give a complete answer. Nevertheless I venture to offer at least a partial solution.

It seems to me that the origins of this illness of the German soul are clearly discernible if we study the role played in German history by the idea of individual freedom. The frustrated quest for freedom in Germany, more than any other factor, has molded the German character.

In 1813, when Prussia rose against Napoleon, Goethe



# What Have Japan's Christians Surrendered?

By D. C. Holtom

THE GREATEST PROBLEM which Japanese Christianity confronts in the Shinto-military environment to which it must accommodate itself is the surrender of moral initiative. Fundamental directive influence in various matters, formerly exercised with relative freedom, is now relinquished to an all-powerful state under the control of a group of men to whom truth has become "an area of agreement" essential to national security. The masses, however intelligent, are precluded from either the right or the competency to formulate independent opinions on important issues. They are denied freedom of judgment and expression, while at the same time those in national control exercise the prerogatives of an individualism that is almost infinite in its proportions. This world-wide characteristic of collectivism has peculiar interest and applicability in connection with the Shinto-Christian situation in present-day Japan.

Modern Japan has formulated the primary elements of her inner conflict in terms of the irreconcilable opposition of "the Japanese spirit" and individualism. There is no unanimity among the doctors as to just what "the Japanese spirit" is, but regardless of this fact it is the name given to the psychological foundations of military collectivism. Individualism is anathematized as a relatively recent and foreign importation into the national milieu. The bible of contemporary Japanese totalitarianism is a book called *Kokutai no Hongi* ("The First Principles of the National Structure"), published in 1938 by the department of education and used as a textbook on national ethics in practically all schools. The fundamental thesis of this book is the development of the means of clarifying and eliminating the opposition between individualism and the Japanese spirit.

## *Blaming the Occident*

All of the ills from which Japan has suffered in modern times, all her social and political and economic maladjustments, her poverty and unrest, socialism, communism and threats of anarchism—all are claimed to have their roots in an indiscriminate infatuation with Western individualism. A private selfishness for which improperly controlled foreign contacts are responsible has damaged the traditional Japanese spirit like an alien poison. The cure will be found, this book declares, in the utter eradication of Western individualism and a return to the safe and sane ways of the uncontaminated past. This kind of wholesale rationalization, which in one direction finds in the foreigner and his incompatible world view a convenient scapegoat for the purgation of the national mind, and which in another direction appeals to an insular exclusive-

ness and sense of racial uniqueness that have always been powerful forces in the Japanese complex, has been vociferated so uninterruptedly in recent years that it may be said almost to constitute the theme song of the present national awakening.

This appeal to tradition is at heart and in inner inspiration an appeal to the beliefs and practices of Old Shinto. The national spirit in crisis falls back on what it feels most uniquely its own. It takes over almost completely the mythological elements of the early culture and utilizes them in state ritual and as the primary data of a reasserted nationalistic education. By virtue of the definition on the part of the state of the nature of the cultural problem that must be solved, critical examination of this material becomes the manifestation of an un-Japanese heart, of utter corruption by a demonic power that is individualistic and foreign. Potential criticism is obliged to find security in silence and the "wise" seek peace in absolute obedience even in the realms of thought and scholarship as the ultimatum of morality.

## *Christianity's Dilemma*

What all this does to directive initiative and opportunity for the assertion of vigorous moral challenge on the part of highly intelligent and ethically superior individuals and minority groups made up of such individuals is obvious. Christianity in Japan is especially affected by this situation, for it is now put in a position where, in the interests of demonstrating its complete tractability to national aims, it has to give unquestionable proof of loyalty by overcoming all external suspicions of foreignism and individualism. This fact goes a long way in helping us to understand why Christians in Japan as individuals and as groups have recently taken pains to point out that they repudiate democracy as being in opposition to the national structure, that they resist individualism as selfishness, that Christian universalism finds its Oriental fulfillment in the idealism of Japanese national polity and in particular in the prosecution of the "holy war" in China, that the ethics of Christianity and *bushido* ("the way of the warrior") are essentially the same, that Western freedom means a freedom of the strong to devour the weak, that all aspects of foreignism must be removed from Japanese church organization, that the Christian doctrine of equality means not an absolute equality but an equality that "makes distinctions," and that Jesus came not to send peace on the earth but a sword.

The most clear-cut manifestation of this surrender of initiative appears in connection with State Shinto. It was not many years ago that Christian challenge on this issue

was often direct and fearless. In 1918 the Roman Catholic bishop of Nagasaki wrote:

The members of the Catholic Church, without hesitation, will join in paying reverence toward the nation's distinguished men as a part of patriotic duty. Nevertheless, however generous our frame of mind may be with regard to this view of the shrines [i.e., the government view], we cannot give our support to it. . . . Shrine worship is indeed poor in religious ideas when judged from the inner worth of religion, but it is amply furnished with a wealth of ceremonies fixed by law. It is an organized form of reverence paid to supernatural beings and must be regarded as a religion. . . . We regret exceedingly that as Catholics we cannot accept the interpretation of shrine worship given by the government, nor can we visit the shrines and engage in the services for the dead, nor can we ever pay respect to the so-called gods.

In 1939 the Roman Catholic bishop of the same diocese, in his New Year's message to the church, characterized State Shinto as "a cult that can be regarded only as primitive religion," and then went on to say:

The Shinto shrines, so the high authorities of the government tell us, do not maintain a religion, but as a matter of fact the ceremonies that are performed therein have a full religious character. Thus the sacred right of religious freedom, given to the people in article 28 of the constitution, is forgotten and violated by the ministry of education itself, and students are forced to go to the shrines and are punished if they refuse.

If these words had come from non-Japanese sources, then zeal for conformity might find grounds for attempting to minimize their relevancy by invoking the declaration that they were founded in foreign inability to understand the uniqueness of Japanese institutions and psychology. This is a form of compensation that has been resorted to time and again when the sentimental and emotionally conditioned elements of personality have come into sharp conflict with reason. The words quoted were, however, not written by misinformed foreigners but by Japanese who had had unusual opportunities to acquire a knowledge of what they were talking about. It is true that the position of the Nagasaki bishops did not emerge from an official and generally binding action of the Catholic Church as a whole, but it is significant that the pronouncements were not repudiated by the curia when made. As a matter of fact, non-conformist sentiment was strong in the Roman Catholic Church of Japan up to the spring of 1936.

#### *Political Factors Operate*

The course of events that silenced the Nagasaki bishops and others like them was not at all connected with some inner change in State Shinto and its claims on the national life, for no such change took place. The claims were accentuated but never modified in essential character. The change in the position of the Roman Catholic Church on the Shinto issues was one of expediency induced by political factors that involved the very existence of the church in the Japanese empire. It was to meet this kind of pressure that on May 25, 1936, the Sacred Congregation of Propagation of the Faith at Rome promulgated instructions that said regarding the central issue of State Shinto:

The ordinaries of the territories of the Japanese empire shall instruct the faithful that, to the ceremonies which are held at

the *Jinja* (national shrines) administered civilly by the government, there is attributed by the civil authorities (as is evident from the various declarations) and by the common estimation of cultured persons a mere signification of patriotism, namely, a meaning of filial reverence toward the Imperial Family and to the heroes of the country; therefore, since ceremonies of this kind are endowed with a purely civil value, it is lawful for Catholics to join them.

Whether or not this decision is to represent the permanent position of the Roman Catholic Church on the Shinto issue, the future alone can tell. We should not forget that in the rites controversy of China the curia reversed its decision five times, depending on prevailing political winds. Definite advantages flowed quickly from the 1936 instructions, and since that date Roman Catholic propaganda in the Japanese empire has enjoyed a state recognition and even encouragement that were impossible when the shrine question was in controversy. These advantages have been strengthened by the presence of an apostolic delegate in Tokyo and the papal recognition of Manchukuo.

#### *Protestants Once Protested*

The story for the Protestant church of Japan is essentially the same, though in the nature of the case less unified. The most recent and at the same time the most definite and vigorous of authoritative expressions of genuine initiative in attacking the State Shinto problem on the part of the Protestant forces of Japan as a whole was made in 1930, about one year and a half before the outbreak of the Manchurian affair. The document drawn up at that time was approved by fifty-five different Protestant organizations in Japan, including a number of missions but largely indigenous Japanese bodies. It declares that for the government to treat as non-religious the shrines of State Shinto which throughout their history have been religious is "unreasonable."

This document further says that the shrines are actually engaged in religious functions, and that this fact, taken in connection with the policy of the government, has given rise to much confusion. It requests that, if the shrines are to be placed outside the religious sphere, then the meaning of "reverence" and its object should be made clear and such things as the religious content of rituals, intercessions, prayers, the distribution of charms and amulets, the dedication of offerings at the Shinto altars, conducting of funerals and all other religious functions should be eliminated entirely. If, on the other hand, Shrine Shinto is to be placed by the government within the religious realm, then its religious functions should not be made compulsory on the people under any name or for any reason whatsoever. In the heart of the document is this declaration:

Recently the government in its effort to foster national sentiment has promoted worship at the shrines of Shinto and even made it compulsory. This is clearly contrary to the policy that Shrine Shinto is non-religious. Moreover, the question has often been raised whether at times it has not interfered with the freedom of religious belief granted by the constitution of the empire.

And again:

In such movements as that for "the right direction of thought"

and that for "the promotion of enlightenment," the consciences of individual subjects should be respected and regrettable issues like those created in the setting up of god-shelves and the compulsory worship at the shrines on the part of school children should be avoided [i.e., by the authorities].

Since the time of the promulgation of this courageous statement much water has flowed beneath the Far Eastern bridges, most of it upstream. In the face of the overwhelming pressure of Shinto-military conservatism the vigor of the earlier assertion of intelligent individual and minority group criticism has been modified considerably. Acceptance of some of the very things that the protest of 1930 lists as fundamental issues has been established as the test of patriotic devotion to the state, particularly compulsory attendance at the shrines by pupils of the public schools and students of all educational institutions. In this Japanese Christians have in most cases concurred, and students from Christian schools have observed the prescribed rites with those from government institutions.

#### *Christians Change Ground*

In recent years prominent representatives of the Japanese Christian church have frequently been invited to Formosa and Korea for consultation on the State Shinto problem and they have almost without exception advised the local Christian bodies that their only hope of continued existence lay in an accommodation to the official demands, based on an acceptance of the definition that what was required of them in participating in shrine ceremonies was not religious in nature. Sometimes the advice has taken the form of the declaration that State Shinto was itself not a religion.

It was in connection with the shrine controversy in Korea that the National Christian Council of Japan in November 1936 went on record as saying, "We accept the definition of the government that the Shinto shrine is non-religious." The bulletin of this same organization for April 1940 contains a statement from a study group at a conference sponsored by the council which well expresses the point of view now prevalent. It says:

The position of the Christian church of Japan on the shrine question is clear. The church of our country still possesses mission relationships, however, and foreign missionaries dwell among us. Especially in Korea, doubts on this issue have troubled missionaries for many years and even now they are not resolved. Because of this a large number of schools with mission connections have been closed. In this matter there are regrettable aspects in the attitudes assumed by missionaries, but at the same time we should remember that the issues concern things that are very difficult of comprehension on the part of foreigners and people of other lands who do not possess our traditional feelings, and that it is necessary that we make efforts to place ourselves in the position of mediators between the missionaries and the offices of the government concerned in order that they may arrive at a mutual understanding.

There is need that the missionaries of Korea be given large opportunity for study and observation in Japan, and that they study the Japanese language and become acquainted with conditions in Japan proper.

As a statement and defense on the part of Japanese Christian leaders of their own interpretation of the meaning of the degree of participation required of them in shrine visitation, these words can undoubtedly be vindicated,

but to imply that the non-conformity of the Korean missionaries was due to linguistic limitations and foreign incapacity to understand Japanese psychology is resort to a form of *argumentum ad hominem* that could be turned with equal justification against the Japanese who signed the statement of 1930.

#### *The Unknown Soldier and the Sequoias*

A press account of the Riverside sessions of the meeting of prominent Japanese Christians with American representatives in the spring of 1941 reports that the former declared that before Japanese Christians agreed to the government's insistence that they take part in the ceremonies of State Shinto, the government gave written assurance that the observance was purely patriotic, comparable to uncovering the head at the tomb of the unknown soldier.

In a meeting on the west coast held just before sailing for Japan, one of the members of this commission, speaking with a visit to the sequoia forests fresh in memory, attempted to clear the Shinto issue in the mind of his audience by saying in substance:

We have found that there is much misunderstanding among the American people about our shrine reverence. You say it is worship. Please understand us. Since coming to California we have been to see your big trees. The Japanese people are lovers of nature and we were awed in the presence of your big trees and stood in reverence before them. This is the way we feel towards the shrines, just as you feel towards the big trees. So please rest assured that the Japanese Christians will carry on and leave the matter to Japanese leadership.

Both these statements from the commission can be understood and justified as legitimate representations of the nature of their own emotions in participating in attendance at the shrines of State Shinto. But to attempt to reconcile all this with what responsible Japanese Christian leaders themselves said as recently as 1930 puts an impossible strain on logical consistency. As a matter of fact, the inconsistency cannot be resolved by any reasonable appeal to fact. It can be understood only as we recognize the intensification since 1931 of irresistible pressures in social, political and military areas that held out to Christianity a choice between persecution and possible martyrdom and extinction on the one hand and thoroughgoing conformity on the other.

There has been no change in the state's protection of its right to appeal to the superhuman aid of the national deities, which is the first interest of State Shinto. Indeed, in proportion as the uncertainties and hardships of the national life have been multiplied by the course of events that have followed since that fateful day in September 1931 when Japan embarked on the military dominance of east Asia, the sense of dependence on the help of the gods has been sharpened with ever increasing definiteness. During the past decade Japan has come to realize that she stands at the greatest crisis of her entire history and has turned, probably as never before in the past, to the resources of her state religion.

*In his next article Dr. Holtom will discuss "The Worship of the Sun Goddess."*

# B O O K S

## A Man for Emergencies

MR. CHURCHILL. *By Philip Guedalla. Reynal & Hitchcock, \$3.00.*

NO TOPIC could be more timely than Mr. Churchill, and Mr. Guedalla is, if not his prophet, his most appropriate biographer. Not being quite his subject's prophet, nor his partisan, nor his uncritical apologist, is one of the author's qualifications. Everyone knows the others. A comparison of dates seems to indicate that Mr. Guedalla was a legal adviser of the ministry of munitions when Mr. Churchill held that portfolio, during the latter part of World War I, but that implies no present reverential attitude as of a subordinate to his boss. The total picture is, indeed, one that exhibits admiration, arouses the same in the reader, and supports that emotion with adequate data. But Mr. Guedalla is never the panegyrist; his praise is too often spiced with irony. His frequent comparison of Churchill with "the other [American] Rough Rider" does not accent the loftiest quality of either. He can refer to his erstwhile chief as having an irrepressible "tendency to board the locomotive and tell the driver what to do."

Churchill's ancestry included: one grandfather who was Duke of Marlborough; one American grandfather who had been owner and editor of the *New York Times*; a mother who was one of the most beautiful and brilliant women of her time; and a father, Lord Randolph Churchill, who was a chronic insurgent, a Tory who was always at odds with all the other Tories, "more than a gadfly and less than a major prophet." From boyhood, conformity has had little place in Winston's program. He won no battles on the playing fields of Eton. No "old school tie" for him; and no Oxford, because no Greek. But in larger matters he was not in rebellion against the spirit of his time. He was a child of the nineties, the decade in which he came of age, the era of the traveling, conquering Briton, fighting his enemies all the harder because he rather liked them but having no doubts about the destiny of the empire or the rightness of whatever its welfare might require, a Kipling Englishman, of the *Barrack-room Ballads* rather than the "Recessional."

Commissioned at twenty in a regiment of hussars, he was trained at Aldershot where he saw hot fighting on the north-west border, and then went out to India, then to Cuba as a soldier of fortune on the Spanish side (before America came in), then to Egypt for a small but dangerous campaign under Kitchener (whom he did not like, and vice versa, until much later). The biographer opines that Mr. Churchill is the only present head of a major government who ever led a cavalry charge. Meanwhile, he played a great deal of polo, which he continued into his forties, turned out quantities of newspaper correspondence from the front, and wrote a novel. When the Boer war came, circumstances prevented his going as a soldier so he went as a war correspondent, but got into the shooting, was captured, escaped, came home quite a hero, and was elected to Parliament. A lecture tour in England and the United States and the sale of his book on the Boer war financed his parliamentary beginnings. Like his father, he was an insurgent Tory. His friendliness toward the Boers shocked his co-partisans. He became a Liberal in 1904, when Joseph Chamberlain led the Conservative party to abandon free trade. Two decades and a world war intervened before he was back among the Conservatives.

Liberalism seemed to the young backslider from the

party of his family and class to be the country's only escape from utter leftism and ruin. His slogan was "the cause of the left-out millions"—a quarter of a century before Mr. Roosevelt's discovery of the forgotten man. At 31 he was in the government as undersecretary for the colonies, and three years later in the cabinet as president of the board of trade, with a seat at the cabinet table next to that of the doughty old Liberal, John Morley. Then he was home secretary; and after the Agadir incident in 1911, which he interpreted as a direct prelude to German aggression on a continental scale (as it turned out to be), he became first lord of the admiralty. In that office he worked feverishly for three years to prepare the navy for war. No light is thrown on Lord Gray's share (if any) in responsibility for the war.

Never at all reticent about giving advice to other departments than his own, Mr. Churchill is credited with being the first in high place to urge the use of tanks. He also bore the blame for the Gallipoli disaster—unjustly, Mr. Guedalla thinks, because this was designed to be only part of a larger movement which never came off, and because Churchill was let out of office while the development was in process. He was dropped from the cabinet in May 1915, a sacrifice by the new coalition government to the Conservatives, who still held a grudge against him as a renegade. He was back as minister of munitions in 1917.

After the armistice, Churchill went into political eclipse, though he became successively secretary for war and for colonies. The eclipse became complete in 1922 when he went out of office and out of Parliament. His return to the Conservative party came in 1924 by rapid steps: an unsuccessful campaign for Parliament as an "Independent Anti-Socialist," a successful campaign as a "Constitutionalist," and appointment as chancellor of the exchequer in Baldwin's Conservative cabinet. When he next went out of office, in 1929, he went out with all the other Conservatives. The thirties were the winter of his political discontent. The Conservatives were the party of the opposition and he was partly in opposition to them, especially on Indian policy, in regard to which he was more conservative than even the Conservatives. From 1932 his most constant note was that of warning to prepare for the coming European crisis. The complacent country paid no heed, and Mr. Baldwin, premier again, who never did anything quickly in his life except to press for the abdication of King Edward, thought there was no hurry.

Mr. Churchill became prime minister after Munich, after nine months of war, on the very day of the violation of Holland and Belgium, and one month before Dunkirk. The rest is in the news.

The biographer is incidentally unjust to Mr. MacDonald, and grossly unjust to Mr. Hoover. But to his subject, he is critically just.

W. E. GARRISON.

## Books in Brief

THE SOCIAL LIFE OF A MODERN COMMUNITY. *By W. Lloyd Warner and Paul S. Lunt. Yale University Press, \$4.00.*

This is the first of six volumes which will form the "Yankee City Series." It presents and interprets the findings of a very thorough piece of sociological research by a large and expert staff surveying a single community, a New England town of 17,000 population, having a long tradition,

*Outline of History*, "to take Him seriously was to enter upon a strange and alarming life, to abandon habits, to control instincts and impulses, to essay an incredible happiness."

If the skeptic doubts whether such a transformed initiative can now ever come from inside the boundaries of ecclesiastical organization, let him remember that the churchmen who led or are leading the most uncompromising movements for peace in Britain—Canon H. R. L. Sheppard, George Lansbury, Canon Charles Raven, the Ven. Percy Hartill, archdeacon of Stoke-on-Trent—never took the step of leaving the church. Their consciousness of its shortcomings has been acute. Canon Sheppard's books were largely devoted to analyzing and exposing them. But they understood, as many lesser Christians perhaps do not, that the inability of the Anglican Church to give a spiritual lead during a period of national crisis was not solely due to its primate, nor yet to the Bench of Bishops who left the bishops of Chichester, Birmingham, and Bath and Wells unsupported in their protest against night bombing. They recognized the historic and cumulative nature of the process of deterioration, reaching back in its swifter stages to the Reformation, and beyond that to the dictate of the shrewd Emperor Constantine, who realized that the power of the early church could be broken more easily by state support than by state persecution.

#### *Must Come From Within Church*

Just as this process took place within the church itself, so it is only within the church that any reverse procedure can occur. Criticism by those outside may be helpful, and in the last resort the challenge of men and women who are ready to die, lose their work or endure ostracism rather than compromise with war and injustice, is unanswerable by the church. In a recent essay on "The Philosophy of Christian Pacifism" (included in a valuable symposium entitled *Into the Way of Peace*, published in London by James Clarke & Co. under the auspices of the Anglican Pacifist Fellowship), Archdeacon Hartill writes of the paradox by which "while the church tradition has unwaveringly upheld the authority of the state as claiming a divine sanction, it has yet given a foremost place among its saints to the martyrs who have defied the state and died through their disobedience to its laws." But only from inside the church can fundamental change begin, and the centuries-old submission of the church to the state be transformed into an opposite relationship.

It is here that the individual Christian can play his part. Without waiting for his religious society to be perfect before he condescends to offer his allegiance, he must make his protest against the evils of today and propose constructive alternatives—not as a rebel scolding the churches from outside, but as a member who remains within to take upon himself the burden of their errors, and who seeks to atone, in the spirit of Christ, for his share in their failure. If his life is more Christian than that of his leaders, it is his business to urge his standards upon them, to speak in season and out of season until he has compelled them, for very shame, to follow his example.

"The Christian church," writes Professor John Mac-

murray, "can only recover its own essence when it stands unequivocally in the social order where Jesus stood; for the oppressed against the oppressors, for the poor against the rich, for the common people against the rulers, both temporal and spiritual. It must become the instrument, not of law and order, but of spontaneity and love. It must lose its life of vested interest and social prestige if it is to keep it unto life eternal."

#### *Law and Order Not First*

Is the church still able to make this sacrifice of material comfort for that life of abnegation, humility and spiritual fearlessness which its Master preached? If it is, it will win the support of thousands whom its easy acceptance of worldly standards has disheartened; it will rediscover in its ranks the innumerable victims of war, together with the men and women of the armed forces who are, as always, the first to pay the penalty of those political disasters which arise from spiritual bankruptcy. It was not a pacifist, but no less a soldier than Field Marshal Earl Haig himself, who is on record as saying to the late Archbishop of Canterbury: "It is your job to make my job impossible." In similar mood General Sir Archibald Wavell recently commented: "Think what a world we could make if we put into our peace endeavors the same self-sacrifice, the same energy and the same cooperation we use in the wastefulness of war."

Side by side with the popular disillusionment which the acquiescence of the church in two great wars has provoked, a deep conviction is growing of the need for spiritual preparation to enable mankind to meet and at last emerge triumphantly from the years of chaos and readjustment that lie ahead. The eagerness which greeted my own statement of this conviction at the Friends House meeting is only one instance of the immediate response now given to anyone who acknowledges that only a religious renaissance can save the future of civilization. All over the world the common people are becoming newly conscious of their undying human capacity for spiritual resurrection; they know that the indestructible principle of life which lifted them from the barbarous period of cave-dwelling and has carried them through the griefs and horrors which mankind has brought upon itself during the past two years, will enable them to survive the cataclysmic birth processes of the coming age. They only ask to be given a lead; to be shown what God they shall serve and how they shall do his will.

Can the Christian church give them that lead, even at this late hour? Can it turn its back at last upon power and privilege? Can it repudiate or reform the organization which has placed it on the side of the oppressors? Can it sponsor a new series of courageous pronouncements which will urge upon its members the standards of their Master? I believe that it can; I have faith that it will. When the church responds to the prayer of the submerged millions whose future depends upon its revived ability to say "Yes" to its God and "No" to the state, a new era of history will begin.

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*The next article in this series will be by Professor John C. Bennett of the Pacific School of Religion.*

# The Sacred Emperor

By D. C. Holtom

WE HAVE RESERVED to a final article the discussion of the significance of the Japanese emperor to the Shinto system. The written constitution of the empire in the official English translation says, "The emperor is sacred and inviolable." Prince Hirohumi Ito, who was chiefly responsible for the drafting of this document, writes in his *Commentaries on the Constitution*:

The Sacred Throne was established at the time when heaven and earth became separated. The Emperor is heaven-descended, divine, and sacred. He is pre-eminent above all his subjects. He must be revered and is inviolable. He has indeed to pay due respect to the law, but the law has no power to hold him accountable to it. Not only shall there be no irreverence for the emperor's person, but also he shall not be made a topic of derogatory comment nor one of discussion.

More than one Christian, pressed by police or military officers for a statement of the relation of the Christian idea of God to the emperor, has taken refuge in this declaration that the subject of the imperial person is too sacred for discussion.

The emperor is often called *kami* in documents for which the government takes responsibility. Titles are also met with in the officially propagated sources which have been rendered into English by expressions such as "Manifest God," "Visible God" and "God Revealed as Man." Is this kind of terminology due to misunderstanding on the part of non-Japanese translators? If so, the authorized Japanese translation of the New Testament, created in large measure by Japanese Christian scholars, only contributes to the confusion by its frequent use of *kami* as a rendering of the Greek *theos*.

## *Divinity and the Throne*

How shall we understand this matter? When we enter this field we soon discover that there is no generally accepted, standardized interpretation of the meaning of the divinity or the sacredness of the emperor in modern Japanese usage. Various views exist. We will consider here the two most important.

The first declares that the living ruler is the unique incarnation of the Absolute God of general religious belief. The divinity that hedges the emperor about is that of a special manifestation of superhuman power and virtue. Shinto scholars of national reputation share this view. It has a strong hold on the popular mind. We find such an interpretation set forth in the third volume of the *Shinto Encyclopaedia (Shinto Daijiten)* published in Tokyo in 1940. The article is not signed and the editors do not state that they sponsor the view as given, but they do take pains to expound it at considerable length. Some of the details of the discussion are very much worth noting, especially the ascription of omniscience to the emperor.

The chief Shinto deities, properly understood, we learn, constitute a triune revelation of the Absolute God, the Great Life of the Universe, which manifests itself as time, space, spirit, substance, subjectivity, cause and effect, and is the ultimate source of all things. With this kind of all-inclusive monism to draw on it is of course impossible to think of any events that are not embodiments of the Absolute. The supreme and inviolable authority of the emperor in the national structure is safeguarded, however, by assigning a transcendent and unique quality to his particular incarnation.

## *Rites to Incarnate Deity*

The fact that State Shinto does not actually enshrine the emperor in a local sanctuary until after death is dealt with by the declaration that the entire nation is his shrine and he is its living god. He has a consciousness of being himself a *kami* or divine being. Thus the ceremonies of reverence before the imperial portraits, so widely observed in all the schools, and the group acts of obeisance in the direction of the imperial palace, practiced throughout the nation, take on the character of religious rites performed to incarnate deity.

Three aspects of the divine consciousness as it appears in the emperor are particularly noted. One indicates the emperor's conception of himself in the discharge of his function of creation and development in political matters. In this he looks on the entire public domain as his shrine and himself as the god-center of all national affairs. Another signifies the emperor's consciousness when, also looking on the entire country as his "great shrine," he regards all the food produced in the land as his own food. Thus he becomes "the great food-god" and bestows sustenance on all his subjects. The third reveals the emperor's consciousness of omniscience. The passage that imputes to him this character is sufficiently remarkable to warrant direct quotation from the text of the *Encyclopaedia*:

There is here signified that consciousness of the emperor in which he knows all things completely—the things of heaven and the things of earth, the things of this world and the things of the world beyond death.

If this leaves us pondering, we may well include in our reflections the thought that the legal assertion of the inviolability of the emperor must necessarily be protected by some kind of doctrine of infallibility, and the attribution of omniscience is an excellent way to do it providing national capacities for faith will tolerate it. If this protection is not provided in religious and philosophical terms, it must be done in practical terms by placing the emperor above law and obliging his chief ministers to take the responsibility for all errors in state affairs. It is this latter procedure, of course, that is actually followed. In fact

the religious doctrine of omniscience would require this. In this sense the emperor is sinless. He can make no mistakes.

#### *Jehovah and the Emperor*

It is along lines similar to those just drawn that Dr. Kakehi, formerly a professor in the law department of the Imperial University of Tokyo, has declared that the unbroken line of Japanese sovereigns constitutes the extension in time of the unique divine nature of Amaterasu Omikami who is the special historical Japanese incarnation of the Absolute God. By the worship of the emperor one worships Amaterasu Omikami and by the joint worship of these one worships the Great Life of the Universe. Dr. Genchi Kato maintains that the chief factor that has contributed to the stability of the Japanese national structure throughout history is the belief that the emperor is a divine being. He says, "The position occupied by Ten and Jotei among the Chinese and by Jehovah among the Jews has been held in Japan from ancient times by the emperor."

This conception of divinity appears in the special titles given to the emperor which we have noted earlier in the discussion. Some writers have attempted to maintain that the word *kami* as it appears in these titles indicates nothing more than exalted human personality, a man higher in rank and honor than any of his fellow men, but nevertheless always a man. Kato says in reply, "There is, in my opinion, no view more erroneous than this." The emperor is not worshiped because of his superior human nature, but because of his superior divine nature, "which in reality is above and transcends that of humanity." "Shinto," he declares, "has culminated in Mikadoism or the worship of the Mikado, or Japanese emperor, as a divinity during his lifetime as well as after his death."

#### *Extreme Christian Interpretation*

This metaphysical absolutism has had a certain amount of influence in Christian or semi-Christian circles. The syncretism that appears in this connection, however, should not be taken as representative of the main line of Christian accommodation to Shinto. When considered in relation to the primary Christian interpretation it is representative of only an occasional writer. There is space to note only a few of the opinions that have been expressed in connection with this phase of the situation. The Japanese emperor is the incarnation of Christ. The godhead has four persons, the Christian trinity and the emperor. The Absolute has a twofold revelation in human affairs: Jesus Christ, who is the personal savior of the soul, and the emperor, who is the political savior of mankind. This makes Japan the true Kingdom of God on earth and the extension of the Japanese state authority throughout the world is the highest realization of God's purpose among men.

Christians in general, however, have not followed these extreme forms of speculation. They accept the authorized usage of the term *kami* applied to the emperor but find its significance to be that of exalted personality, the personification of the inviolable authority of the state, and the race-father who loves and cares for his subjects as his

children and who is loved and revered by them as a great father. This brings us to the consideration of the second important interpretation of the meaning of *kami* when applied to the imperial person. The point of view with which we are now concerned is officially sponsored in a definition recently issued by the department of education. It says:

The Tenno [emperor] is a visible *kami* who rules over the country in accordance with the will of our Imperial Ancestors. This visible or manifest *kami* revealed as man is entirely different from *kami* with the meaning of Absolute God, the omniscient and omnipotent Deity. It means that the Imperial Ancestors are revealed in the emperor, who is their sacred offspring, and that the emperor is one body with the Imperial Ancestors, and that he is eternally the source of the growth and development of the land and people, and is forever a supremely exalted and majestic personality.

This seems to make it easy for Japanese Christians to continue in their worship of the Absolute God of Christian faith, conceived under the attributes of orthodox Christian profession, without compromising their status as loyal subjects. When we come to closer terms with the actual situation, however, the adjustment is not as easy as it appears to be on the surface. For with close examination two complicating factors arise.

#### *What Is 'Kami'?*

In the first place, room must be made for the influence on the inherited beliefs regarding *kami* that lie so deeply embedded in the national experience. *Kami* in its original and historical usage is not a "secular" term with the meaning of "superior," as some Christian apologists as well as numerous other writers have often insisted. It is the Japanese equivalent of *mana* or "occult power." We find it applied to phallic objects, very old or especially large and vigorous trees, mountains, seas, thunder and lightning, magic mirrors, swords and spears that have done wondrous deeds, uncanny animals like the wolf, the tiger, the fox and the serpent, and to certain human beings. Any experience that stimulates the sense of mystery and awe, that thrills and overcomes the beholder with the sense of wonder-working power may be *kami*. In its primary meaning it is that strange force with which extraordinary men, objects and events are charged.

As Marett and others have said of *mana*, so we may say of *kami*: it is in origin a primitive feeling of occult force, showing itself here, there and everywhere, both in momentary experiences with strange circumstances and in recurrent or constantly manifested events that baffle the understanding and stir the emotions. In its political significance it sanctifies, and at the same time reveals, the divine right of the aristocratic class to rule; it is the authority behind the tabu wherewith the inviolable rights of the governing powers are enforced. It appears in the majesty and power of priests, chiefs, emperors and gods, and can be transmitted by means of any and all objects that have been brought into contact with their persons. This accounts for the zeal with which the Japanese people right up to the present have sought for charms made from articles laid on the altars of the gods or slipped beneath the sleeping-places of *kami*-men, sometimes even made from their bath water.

It is out of this primitive emotional experience of the mysterious that the Japanese overworld of gods, goddesses and demons has grown. A Shinto deity is always a specialized manifestation of *kami*-power, and this fact is generally indicated by a descriptive name indicating primary function or outstanding characteristic.

#### *Sacred Emanations*

This, very briefly stated, is the inherited Japanese notion of *kami*, and Shinto authorities are gradually coming to accept the form of interpretation just outlined. On consideration, it is readily apparent that the translations of *kami* by the English words "god," "goddess" and "deity" are inadequate. "Holy" and "sacred" are truer to the original psychological matrix. A *kami*-object is a sacred object; a *kami*-person is a sacred person. In saying this, however, we must not lose sight of the grounds on which the quality of sacredness is attributed to an experience. In the traditional view it is because of the assumption of the existence of superhuman, awesome, incomprehensible, "uncanny" power in the original event. It is because of magical efficacy and the belief in the emanation of mysterious virtue from the great and mighty. This is true of the person of the emperor just as of every other *kami*-object.

This old view is now in process of transition. The educated Japanese gentleman of today finds nothing of the feeling of the "holy" in the dread of the wolf or the magic of the phallus. He does not believe that occult power radiates from the great man. He finds his sacred world in the values of moral living. He discovers his holy, *kami*-relationships in loyalty to the highest interests and the supreme personages of the state and the social life, and in the deep emotions that they call forth. In the citation from the statement of the national department of education given above, the definition of the meaning of the emperor as *kami* has been adjusted to this modern point of view.

#### *'Manifest Kami'*

Nevertheless the old survives in the new, and it is probably a fair estimate to say that the traditional conception of the sacredness of the emperor still gives more powerful support to the state than does the new. In the most widely used commentary on the text from which the passage containing the official account of the meaning of "Manifest *Kami*" as used of the emperor is taken, this term is explained thus: "This means that although *kami* is in essence invisible, in the person of the emperor *kami* has taken on the body of man and become manifest on earth."

Although the department of education did not itself compile and publish this commentary, it is nevertheless recommended by this office. It is perhaps the fact of the existence side by side—sometimes in one and the same person—of inherited beliefs on the one hand and struggling efforts at reinterpretation on the other that has led an observer now and then to say that the feelings of the Japanese people towards their emperor are of such a "mystic" nature as to elude comprehension on the part of the Western mind.

The second complicating issue arises from the fact that whatever the theoretical interpretation of the person of the emperor may be, every religion within the Japanese empire must subordinate its system of belief and practice to the realities of actual authority in the state. This is the real crux of the entire issue of the relation of the supreme objects of worship of recognized religions to the requirements of obedience on the part of all subjects to the imperial will as mediated by ministers of state, officers of the army and navy, and all others in the governmental hierarchy. We should remember also in this connection that this function of mediation is not confined to those highest in rank. Soldiers on sentry duty in China, schoolteachers and petty police officials have been known to announce themselves as "representatives of the emperor."

#### *Shadowed by the Emperor's Sacredness*

Thus Shinto, as a great Buddhist scholar once declared, sets up sanctions and controls by which it becomes possible for every official of the state from highest to lowest to claim for himself and his own interpretation of his authority, a participation in the inviolability of the person of the emperor. We can understand from this why the sovereign is so hedged about with seclusion, why the army and navy claim for themselves a final responsibility to the emperor alone, and why the sentiment of the sacredness of the imperial throne is so assiduously cultivated in the national mind as the first postulate of all education.

We have already examined enough of the evidence to justify the observation that Shinto serves to sanctify everything national. It constitutes the essential means for the protection and development of an absolutely conceived political world view. This apotheosis of the national spirit or the sanctification and worship of the state has its center in the person of the emperor as the supreme authority elevated to the rank of divinity or its equivalent. No conception of obedience to the precepts of any religion can be permitted to come between the subjects and the will of the emperor. If the emperor is not god, he takes the place of God.

Different Japanese writers have pointed to this fact as constituting the center of the problem of the adjustment of Christianity to the state. No one has described the issue more clearly than Dr. Hiroyuki Kato, formerly a professor in the Imperial University of Tokyo. Writing in the early part of the present century, he said:

Sovereignty in Japan is vested in a single race-father, a form of government without peer among all the nations of the world. It is, therefore, not to be tolerated that an authority should be accepted that is respected above and beyond the emperor and the imperial ancestors. Our national structure makes it impossible to permit the acceptance of a "one true God" above the emperor. For this reason it is entirely clear that the teachings of Christianity and our national structure cannot stand together.

Whether or not the two can stand together depends on the nature of the claims upon conscience which Christianity may be able to maintain and on the nature of the interpretation and mediation of the imperial will which the directors of the Japanese state may establish with respect to their own offices. In the democratically tinted atmosphere of pro-British and pro-American feeling that fol-



lowed the Russo-Japanese War and in the liberalism that grew in various forms for a decade and more after the close of the First World War, the issue of ultimate authority was not pushed severely into the areas of the inner life, and in spite of the appearance of exclusive loyalists like the professor just quoted, Christianity was able to uphold its universalism, both doctrinal and practical, without serious difficulty.

### *Preparing for War*

The past decade has witnessed a great change in this respect. The progressive strengthening of the controls of military totalitarianism has demanded increasingly that Christianity, in everything that is really significant to national polity, subordinate itself completely to the determinations of those who mediate the imperial will. It is here that we get an indication of the primary purpose of the recently enacted law for the control of religious organizations and the governmental interest in the unification of Protestant Christianity into a single national church. We can readily see now that all these steps were a part of the psychological preparation of the nation for war.

Japanese Christians have sometimes taken the position that their situation would be greatly meliorated if they adopted a new and distinct name for the Christian God and left the term *kami* entirely to Shinto. The Roman Catholic Church has done this. This undoubtedly would

avoid some confusion, yet it is a great question if the fundamental issues of accommodation to State Shinto would be very much affected by the process. The real problem of the adjustment of the universalism of Christianity, with all that that implies, to the purposes and authority of the Japanese state cannot be solved by a change in the name of the supreme being. Enlightened conscience over against the suppression of individuality, courageous moral challenge over against a static uniformity that tolerates neither discussion nor criticism, intelligent historical investigation over against mythology and state utilitarianism that manufactures "facts" to suit convenience, respect for creative and cooperative personality as an educational ideal over against a regimentation of the soul that inculcates absolute obedience as the supreme virtue, freedom of worship over against the utilization of religion as a mere tool of military and economic aggrandizement—these are some of the real issues facing Christianity in Japan today. They are the problems of a free Christianity everywhere in a world aflame with bitter war. They are trebly acute in Japan where the Christian movement is relatively weak, where its pre-war association with American and British sponsorship is bound to bring it under increased suspicion, and where military might has sanctified its authority with the absolutism of a state religion.

*With this article Dr. Holtom closes the series on "Japanese Christianity and Shinto Nationalism."*

## V E R S E

### *At Lincoln's Tomb*

ALL you who send young men to death,  
You principals who juggle men,  
You lovers of the abstract phrase,  
Come not to Lincoln's tomb again.

Whom power has claimed, who worships force,  
Would find no meaning in this place—  
This shrine to strong humility,  
This goal in freedom's tortoise race.

GEORGE EDWARD HOFFMAN.

### *Legend*

IT is said, in the days of old  
When Sancta Sophia was stormed,  
A certain priest left the altar,  
Unhurried and unalarmed;  
He faced the Ottoman hordes  
And raising the cross on high,  
Passed through a secret door,  
And waited. The years go by . . .  
And still in Sancta Sophia  
Under that matchless dome  
He waits, with cross uplifted,  
Till Christ at last comes home.

The legend is old. Yet even  
Today, through the turbulent years,  
Someone, passing the portal,  
The unfinished liturgy hears.  
The legend is old, and shrouded  
In years of sorrow and loss;  
But the faithful still see in the shadows  
The priest, the Christ and the cross.

RUBY WEYBURN TOBIAS.

### *True Domain*

NO "terra incognita" anymore—  
The length and breadth of earth is fixed on maps.  
No voyage may approach a nameless shore;  
Man's wonder has surveyed the last "perhaps."  
But deep and high are subject to his chart  
If not his will; their hazards offer range  
For this necessity that haunts his heart—  
To find some fact he may describe as strange.  
When sea and land and air no more surprise  
His need to know, abundant mystery  
Remains to lure man, and to make him wise—  
His thought's horizonless variety.  
Created for his true domain at birth,  
This world outruns the boundaries of earth.

ELINOR LENNEN.

# BOOKS

## Experiment in Democracy

THE PHILIPPINES: A STUDY IN NATIONAL DEVELOPMENT. By Joseph Ralston Hayden. The Macmillan Company, \$9.00.

TWO DECADES of preparation have gone into the writing of this book, which will immediately be recognized as meriting a place among the few indispensable studies in its field. Its greatness is demonstrated by the fact that a situation which must certainly have been beyond the expectation of the author has developed since the writing of the book was completed and instead of such an event overturning the value of his contribution, it enhances it. When Professor Hayden started writing this large and carefully documented study, or even when he finished the final proofs on the day war was declared, he could scarcely have foreseen that Manila would be in the hands of the Japanese army by the time it was published a few weeks later.

Even though he is the head of the department of political science at the University of Michigan and a former vice-governor of the Philippines, Dr. Hayden could hardly have dreamed that within two months after the outbreak of war with the United States and Great Britain, Japan would have overrun most of the Philippines, all of Indo-China, Thailand, Malaya, parts of Burma, the Netherlands Indies and New Guinea, have taken Wake, Guam, Shanghai, Hongkong, Sarawak, have placed the American army under siege in Bataan, locked up the British forces in Singapore and have dealt staggering blows to both the British and the American fleets. Yet despite the fact that this political earthquake has occurred, profoundly affecting almost every major area explored in the volume, few cracks appear in the superstructure of Dr. Hayden's argument and none at all in its foundations. It is indeed a major event that a volume of these dimensions could appear at almost the exact moment in history when one epoch in the life of a nation ended and another had its beginning and, instead of being caught at loose ends, should prove itself indispensable for the understanding of both.

An example is the treatment of Philippine national defense, which reads like some dispatch from a seasoned war correspondent recapitulating in beleaguered Corregidor the reasons for the situation in which General MacArthur's men now find themselves. Dr. Hayden's discussions of the history and distribution of Japanese penetration into the islands also helps one to understand much that has happened recently. His analysis of the anatomy of social and political unrest in the rice-growing regions of Luzon reveals a reservoir of discontent upon which the Japanese, if they have the opportunity of setting up a puppet government, will probably draw for its leaders and its followers.

The book starts with a chapter on who the Filipinos are racially and what their history has been. An entire section of several chapters is then given to a detailed examination of their present constitution and government, each chapter containing a carefully written description of how they became what they are. A second section deals with the relation between political parties and the national leadership of the country. Professor Hayden does not spare his criticism at certain points, but on the other hand he displays a keen appreciation of the value of the political training which the Filipinos have acquired and are still acquiring. His discussion of "education for nationhood" could give some pointers to American educators for home consumption. He then lists

and discusses at length five major problems of the Philippine Commonwealth: national language, literacy, economics, a modern health and welfare program and—last but not least—Philippine relations with Japan, China and the rest of the world, including ourselves. None of these chapters is closed.

Dr. Hayden's alternation between university teaching in America and the Philippines and practical administrative experience in that country has provided him with unexcelled equipment for writing this book. As both scholar and statesman, he had unusual opportunities for action as well as observation. Beginning in 1922, his acquaintance with Philippine affairs has been close and personal for two decades. His period as vice-governor came at the critical time, between 1933 and 1936, when the Independence Act was passed and the people swung into the last decade of tutelage before complete independence. While comparisons with other books are out of place, the present comprehensive volume provides for American students of the Philippine experiment a point of departure from which other writings will henceforth be discovered and by which they will inevitably be judged.

HAROLD E. FEY.

## Books in Brief

MY SON. By Israel H. Weisfeld. Bloch Publishing Company, \$2.50.

The fifty-four brief chapters are as many addresses to children and young people on the weekly selections from the Torah in the Jewish service. The purpose is distinctly that of laying sound foundations for character. While Rabbi Weisfeld makes use of the Hebrew tradition, in which he is well schooled, he seeks always for the elements of universal truth and permanent value. He adapts his material skillfully to the interests as well as the needs of his audience. Helpful for Christians as well as Jews.

THE ART OF COURTLY LOVE. By Andreas Capellanus. Translation and notes by John Jay Parry. Columbia University Press, \$2.75.

Andreas, chaplain to Countess Marie of Champagne (daughter of the famous Eleanor of Aquitaine), wrote this treatise about 1185 to codify the principles and practices of courtly love to which the troubadours were even then giving lyric expression. It is in the form of a set of instructions and patterns of procedure prepared for his young friend Walter. Its spirit is somewhat akin to Kipling's

So be warned by my lot,  
Which I know you will not,  
And learn about women from me.

All this of course has nothing to do with marriage. Indeed, he has a chapter on the incompatibility of marriage with love. After a prudential, but not very spirited, warning of the folly of "this kind of hunting," he proceeds to an elaboration of the art of seduction under various conditions, based on his own experience, and of the limitations within which it should be practiced if at all. For example, he urges Walter to have nothing to do with nuns; they are so easy that you can't fail, and you go to hell if you succeed. In conclusion, Andreas reverts to the mood of warning and recapitulates the faults of women and the reasons for avoiding them. This part was probably taken no more seriously than he